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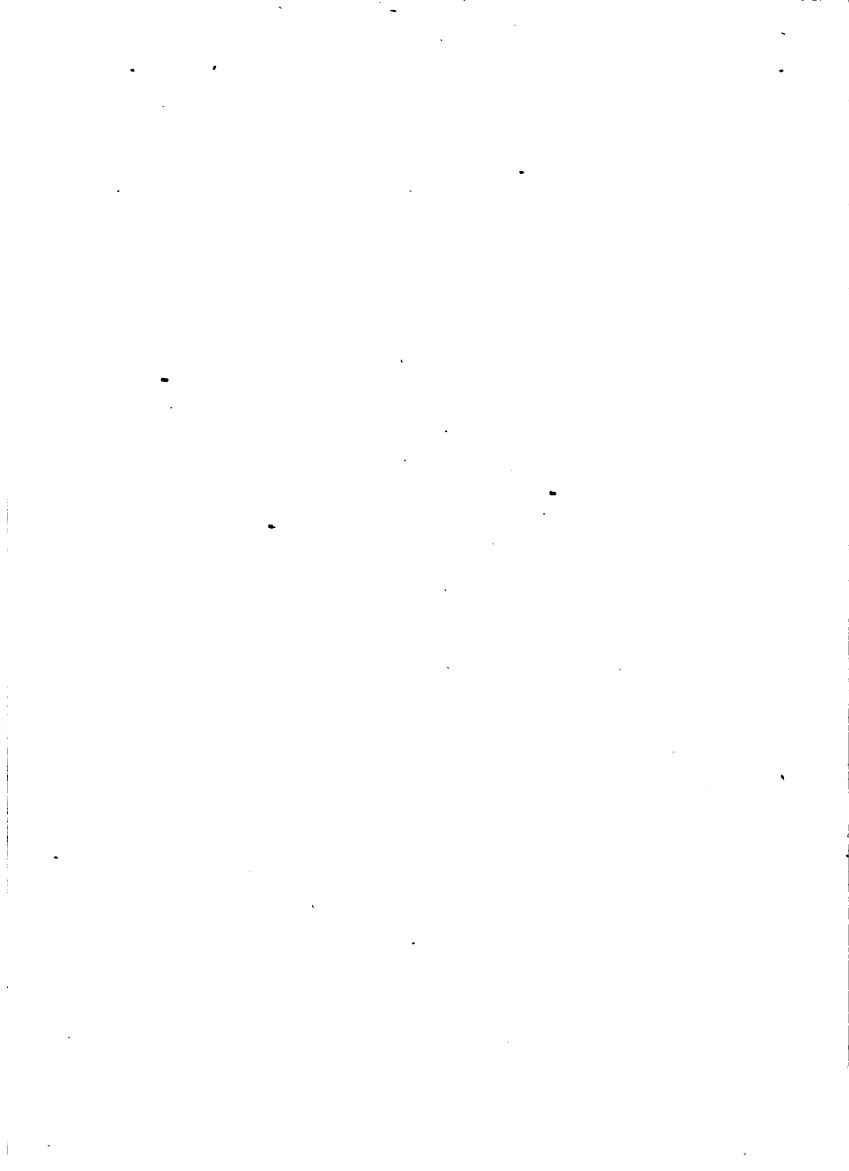
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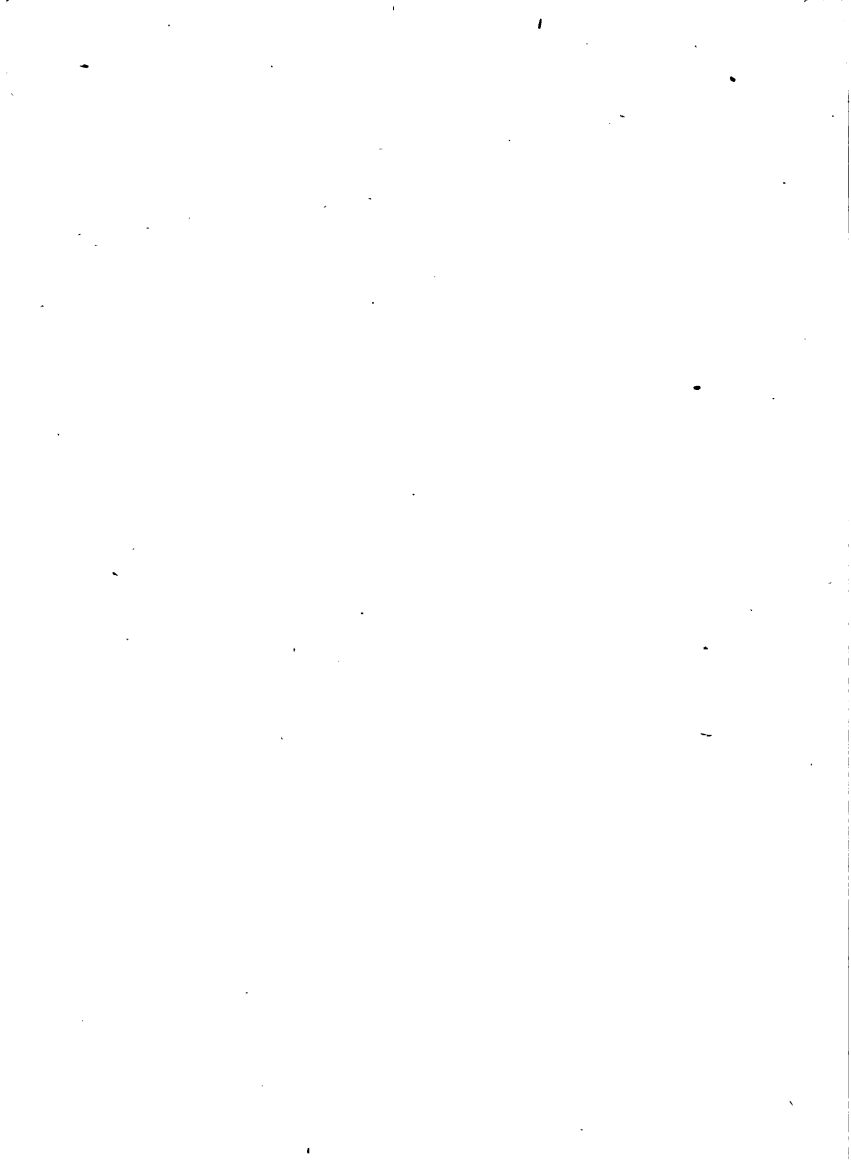
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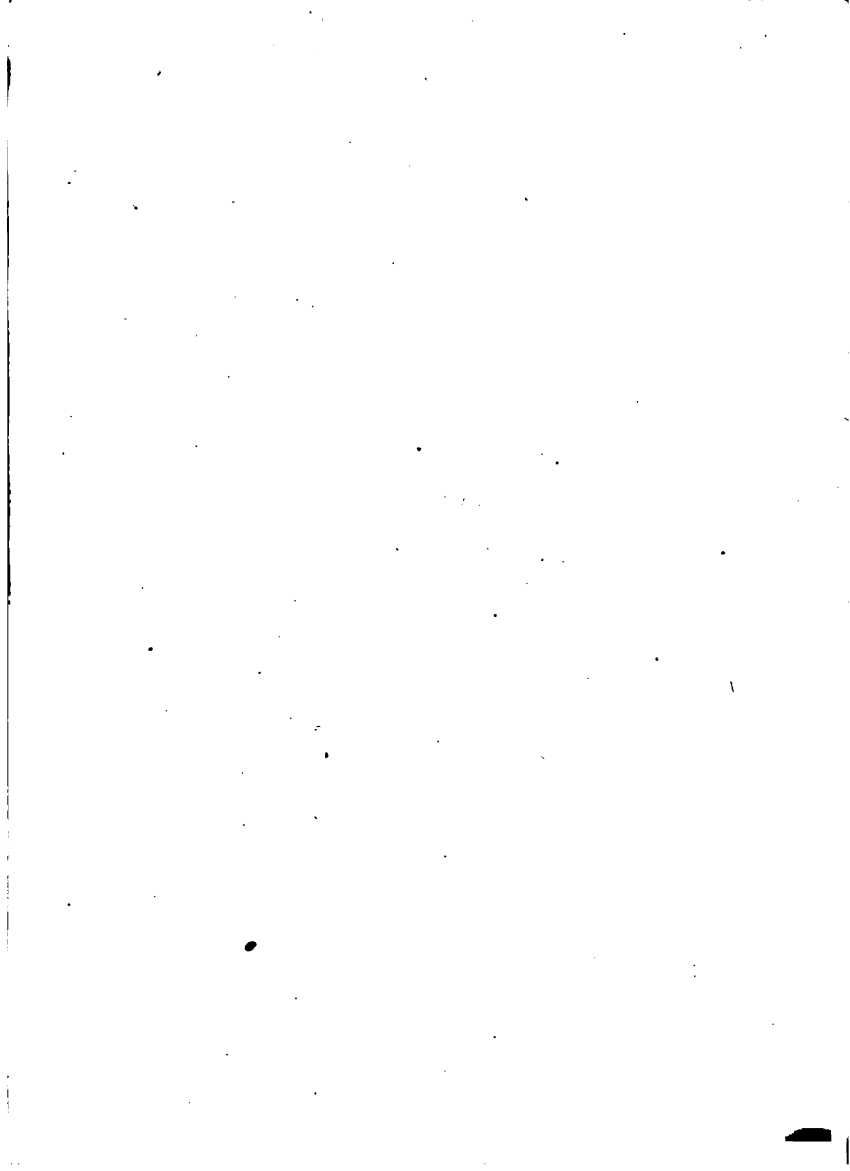
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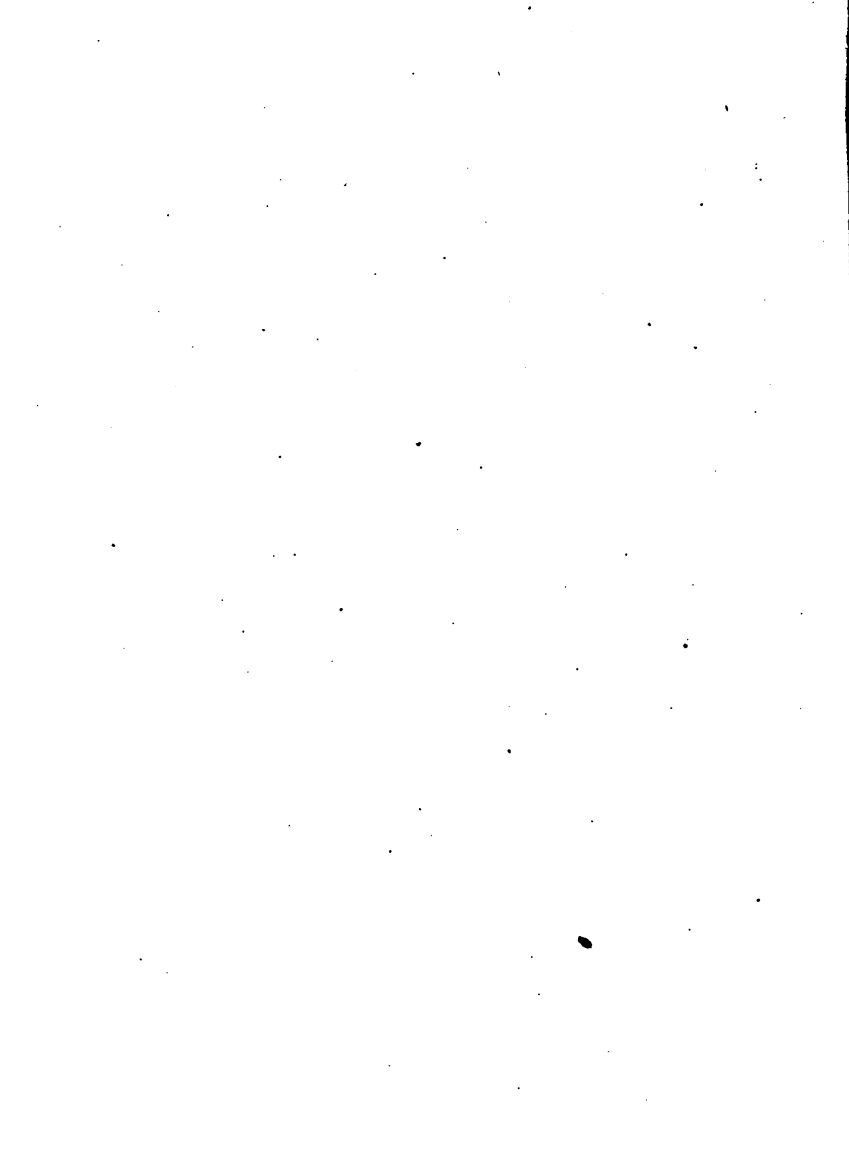
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THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

TRANSLATED OUT OF THE GREEK

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES

AND REVISED A.D. 1881



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PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII.; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of

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late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—"The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the Original will permit." There was, however, this subsequent provision:—"These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva." The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—"When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith." With this rule was associated the following, on which equal stress appears to have been laid:—"The old ecclesiastical words to be kept,

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viz., the word *Church* not to be translated *Congregation*, etc." This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should "be charged (by scoffers) with some unequal dealing towards a great number of good English words," which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—"No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text." Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—"The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used." The Translators had also the liberty, in "any place of special obscurity," to consult those who might be qualified to give an opinion.

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Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the

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Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the Revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

“1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

“2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

“3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

“4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

“5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.”

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May 1870 were as follows:—

“1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

“2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

“3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

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"4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

"5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

"6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

"7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

"8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions."

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years;

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the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we enter into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that "the text to be adopted" should be "that for which the evidence is decidedly preponderating," was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and there-

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fore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases "many ancient authorities," "some ancient authorities," are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, "to introduce as few alterations as possible, consistently with faithfulness." Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading

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in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary by consequence, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Trans-

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lators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either "straightway," "forthwith," or "immediately." Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated "straightway." Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be "forthwith" or "immediately." That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles; and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be

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here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by "when" with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

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Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatic peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as "of" and "by," the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

8. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced

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should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, "The names of the prophets and the holy writers, with the other names of the text, to be retained, as high as may be, accordingly as they were vulgarly used." Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups

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first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them

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however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870-73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the margin of each page.

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(c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

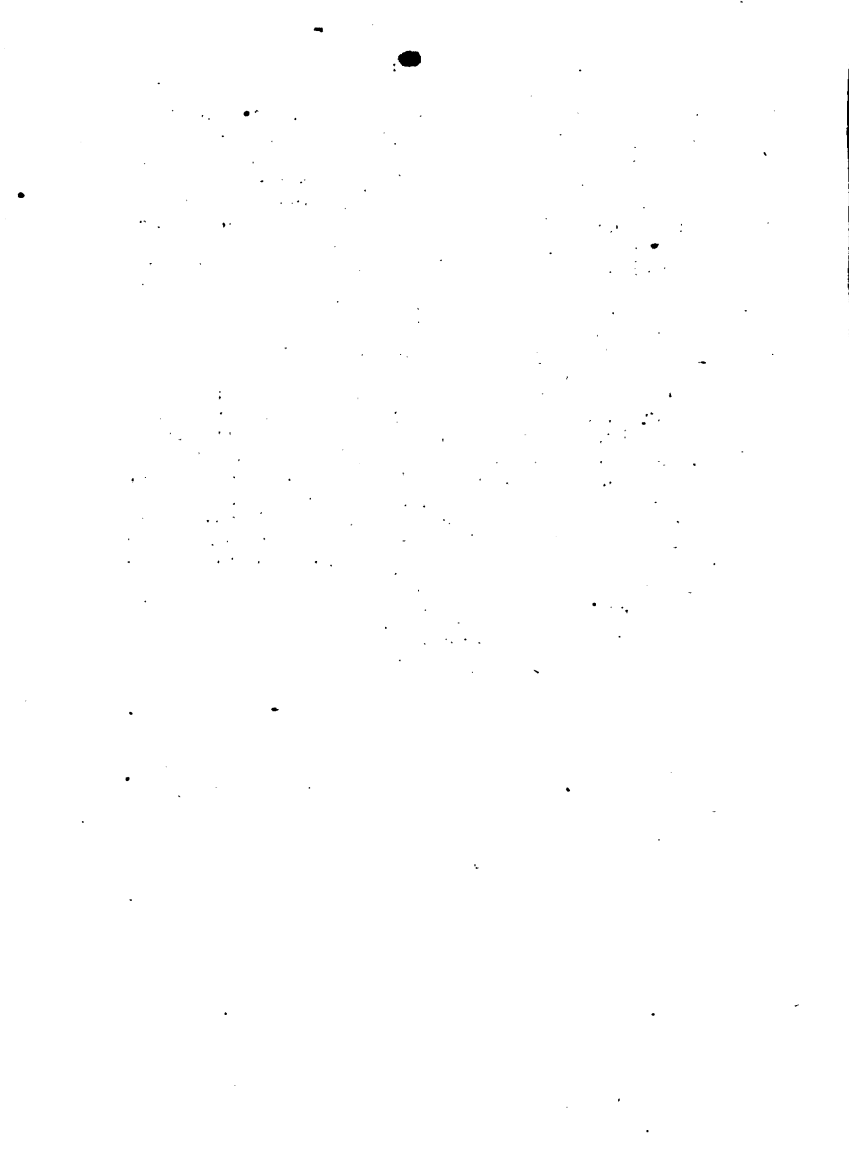
We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of

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their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY,
11th November 1880.



THE GOSPEL ACCORDING TO ST. MATTHEW.

- 1 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.
- 2 Abraham begat Isaac; and Isaac begat Jacob; and
- 3 Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron;
- 4 and Hezron begat Ram; and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat
- 5 Salmon; and Salmon begat Boaz of Rahab; and Boaz
- 6 begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.
- And David begat Solomon of her *that had been the wife*
- 7 of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and
- 9 Joram begat Uzziah; and Uzziah begat Jotham; and
- 10 Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon;
- 11 and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.
- 12 And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim;
- 14 and Eliakim begat Azor; and Azor begat Sadoc; and
- 15 Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
- 17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.
- 18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy
- 19 Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought

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- on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which
- 21 is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.
- 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,
- 23 Behold, the virgin shall be with child, and shall bring forth a son,
- And they shall call his name Immanuel;
- 24 which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord
- 25 commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.
- 2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from
- 2 the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the
- 3 east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem
- 4 with him. And gathering together all the chief priests and scribes of the people, he inquired of them where
- 5 the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,
- 6 And thou Bethlehem, land of Judah,
- Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.
- 7 Then Herod privily called the wise men, and learned
- 8 of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come
- 9 and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over
- 10 where the young child was. And when they saw the
- 11 star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him
- 12 gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return

to Herod, they departed into their own country another way.

- 18 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,
- 18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

- 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel.
- 22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

- 3 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

- 4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round

6 about Jordan; and they were baptized of him in the
 7 river Jordan, confessing their sins. But when he saw
 many of the Pharisees and Sadducees coming to his
 baptism, he said unto them, Ye offspring of vipers, who
 8 warned you to flee from the wrath to come? Bring
 9 forth therefore fruit worthy of repentance: and think
 not to say within yourselves, We have Abraham to our
 father: for I say unto you, that God is able of these stones
 10 to raise up children unto Abraham. And even now is
 the axe laid unto the root of the trees: every tree there-
 fore that bringeth not forth good fruit is hewn down,
 11 and cast into the fire. I indeed baptize you with water
 unto repentance: but he that cometh after me is mightier
 than I, whose shoes I am not worthy to bear: he shall
 12 baptize you with the Holy Ghost and *with* fire: whose
 fan is in his hand, and he will thoroughly cleanse his
 threshing-floor; and he will gather his wheat into the
 garner, but the chaff he will burn up with unquench-
 able fire.

13 Then cometh Jesus from Galilee to the Jordan unto
 14 John, to be baptized of him. But John would have
 hindered him, saying, I have need to be baptized of thee,
 15 and comest thou to me? But Jesus answering said
 unto him, Suffer it now: for thus it becometh us to ful-
 16 fil all righteousness. Then he suffereth him. And
 Jesus, when he was baptized, went up straightway from
 the water: and lo, the heavens were opened unto him,
 and he saw the Spirit of God descending as a dove, and
 17 coming upon him; and lo, a voice out of the heavens,
 saying, This is my beloved Son, in whom I am well
 pleased.

4 Then was Jesus led up of the Spirit into the wilder-
 2 ness to be tempted of the devil. And when he had
 fasted forty days and forty nights, he afterward hun-
 3 gered. And the tempter came and said unto him, If thou
 art the Son of God, command that these stones become
 4 bread. But he answered and said, It is written, Man
 shall not live by bread alone, but by every word that
 5 proceedeth out of the mouth of God. Then the devil
 6 taketh him into the holy city; and he set him on the pin-
 nacle of the temple, and saith unto him, If thou art the
 Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt
 8 not tempt the Lord thy God. Again, the devil taketh

- him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.
- 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God,
- 11 and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.
- 12 Now when he heard that John was delivered up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying,
- 15 The land of Zebulun and the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the Gentiles,
- 16 The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.
- 17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
- 18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother,
- 19 casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets,
- 20 and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.
- 23 And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied;
- 25 and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.
- 5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

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- 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 4 Blessed are they that mourn: for they shall be comforted.
- 5 Blessed are the meek: for they shall inherit the earth.
- 6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
- 7 Blessed are the merciful: for they shall obtain mercy.
- 8 Blessed are the pure in heart: for they shall see God.
- 9 Blessed are the peacemakers: for they shall be called sons of God.
- 10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely,
- 12 for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- 13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under
- 14 foot of men. Ye are the light of the world. A city set
- 15 on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it
- 16 shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.
- 17 Think not that I came to destroy the law or the
- 18 prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the
- 19 law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he
- 20 shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.
- 21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in
- 22 danger of the judgement: but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of
- 23 fire. If therefore thou art offering thy gift at the altar,

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- and there rememberest that thy brother hath aught
24 against thee, leave there thy gift before the altar, and
go thy way, first be reconciled to thy brother, and then
25 come and offer thy gift. Agree with thine adversary
quickly, whiles thou art with him in the way; lest haply
the adversary deliver thee to the judge, and the judge
deliver thee to the officer, and thou be cast into prison.
26 Verily I say unto thee, Thou shalt by no means come
out thence, till thou have paid the last farthing.
- 27 Ye have heard that it was said, Thou shalt not com-
28 mit adultery: but I say unto you, that every one that
looketh on a woman to lust after her hath committed
29 adultery with her already in his heart. And if thy
right eye causeth thee to stumble, pluck it out, and cast
it from thee: for it is profitable for thee that one of thy
members should perish, and not thy whole body be cast
30 into hell. And if thy right hand causeth thee to stumble,
cut it off, and cast it from thee: for it is profitable for
thee that one of thy members should perish, and not
31 thy whole body go into hell. It was said also, Whoso-
ever shall put away his wife, let him give her a writing
32 of divorcement: but I say unto you, that every one that
putteth away his wife, saving for the cause of fornication,
maketh her an adulteress: and whosoever shall
marry her when she is put away committeth adultery.
- 33 Again, ye have heard that it was said to them of old
time, thou shalt not forswear thyself, but shalt perform
34 unto the Lord thine oaths: but I say unto you, Swear
not at all; neither by the heaven, for it is the throne of
35 God; nor by the earth, for it is the footstool of his feet;
nor by Jerusalem, for it is the city of the great King.
36 Neither shalt thou swear by thy head, for thou canst
37 not make one hair white or black. But let your speech
be, Yea, yea; Nay, nay: and whatsoever is more than
these is of the evil *one*.
- 38 Ye have heard that it was said, An eye for an eye,
39 and a tooth for a tooth: but I say unto you, Resist not
him that is evil: but whosoever smiteth thee on thy
40 right cheek, turn to him the other also. And if any
man would go to law with thee, and take away thy
41 coat, let him have thy cloke also. And whosoever shall
42 compel thee to go one mile, go with him twain. Give
to him that asketh thee, and from him that would bor-
row of thee turn not thou away.
- 43 Ye have heard that it was said, Thou shalt love thy
44 neighbour, and hate thine enemy: but I say unto you,
Love your enemies, and pray for them that persecute

- 45 you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.
- 46 For if ye love them that love you, what reward have ye?
- 47 do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do
- 48 not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.
6. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.
- 2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily
- 3 I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what
- 4 thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.
- 5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their
- 6 reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth
- 7 in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think
- 8 that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth
- 9 what things ye have need of, before ye ask him. After this manner therefore pray ye. Our Father which art in
- 10 heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us
- 11 this day our daily bread. And forgive us our debts, as
- 12 we also have forgiven our debtors. And bring us not
- 14 into temptation, but deliver us from the evil *one*. For if ye forgive men their trespasses, your heavenly Father
- 15 will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you;
- 17 They have received their reward. But thou, when thou
- 18 fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is

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in secret: and thy Father, which seeth in secret, shall recompense thee.

- 19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves
20 break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor
21 steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore
22 thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall
23 be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can
24 serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise
25 the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your
26 body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the
27 birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than
28 they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how
29 they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not
30 arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast
31 into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What
32 shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the
33 Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his
34 kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself.
Sufficient unto the day is the evil thereof.
- 7 Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what
8 measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's
eye, but considerest not the beam that is in thine own
4 eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in

- 5 thine own eye? Thou hypocrite, cast out first the beam
out of thine own eye; and then shalt thou see clearly to
cast out the mote out of thy brother's eye.
- 6 Give not that which is holy unto the dogs, neither cast
your pearls before the swine, lest haply they trample
them under their feet, and turn and rend you.
- 7 Ask, and it shall be given you; seek, and ye shall find;
8 knock, and it shall be opened unto you: for every one
that asketh receiveth; and he that seeketh findeth; and
9 to him that knocketh it shall be opened. Or what man
is there of you, who, if his son shall ask him for a loaf,
10 will give him a stone; or if he shall ask for a fish, will
11 give him a serpent? If ye then, being evil, know how
to give good gifts unto your children, how much more
shall your Father which is in heaven give good things
12 to them that ask him? All things therefore whatsoever
ye would that men should do unto you, even so do ye
also unto them: for this is the law and the prophets.
- 13 Enter ye in by the narrow gate: for wide is the gate,
and broad is the way, that leadeth to destruction, and
14 many be they that enter in thereby. For narrow is the
gate, and straitened the way, that leadeth unto life, and
15 few be they that find it.
- Beware of false prophets, which come to you in
16 sheep's clothing, but inwardly are ravening wolves. By
their fruits ye shall know them. Do men gather grapes
17 of thorns, or figs of thistles? Even so every good tree
bringeth forth good fruit; but the corrupt tree bringeth
18 forth evil fruit. A good tree cannot bring forth evil
fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn
20 down, and cast into the fire. Therefore by their fruits
21 ye shall know them. Not every one that saith unto me,
Lord, Lord, shall enter into the kingdom of heaven; but
he that doeth the will of my Father which is in heaven.
- 22 Many will say to me in that day, Lord, Lord, did we not
prophecy by thy name, and by thy name cast out devils,
23 and by thy name do many mighty works? And then
will I profess unto them, I never knew you: depart
24 from me, ye that work iniquity. Every one therefore
which heareth these words of mine, and doeth them,
shall be likened unto a wise man, which built his house
25 upon the rock: and the rain descended, and the floods
came, and the winds blew, and beat upon that house;
26 and it fell not: for it was founded upon the rock. And
every one that heareth these words of mine, and doeth
them not, shall be likened unto a foolish man, which built

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27 his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, 29 the multitudes were astonished at his teaching: for he taught them as *one* having authority, and not as their scribes.

8 And when he was come down from the mountain, 2 great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, 3 if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his 4 leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when he was entered into Capernaum, there 6 came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, 7 grievously tormented. And he saith unto him, I will 8 come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my 9 servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth 10 it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not 11 found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, 12 and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall 13 be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

14 And when Jesus was come into Peter's house, he 15 saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, 16 and ministered unto him. And when even was come, they brought unto him many possessed with devils: and he cast out the spirits with a word, and healed all that 17 were sick: that it might be fulfilled which was spoken by

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Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

- 18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
- 19 And there came a scribe, and said unto him, Master,
- 20 I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.
- 23 And when he was entered into a boat, his disciples
- 24 followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered
- 25 with the waves: but he was asleep. And they came to him, and awoke him, saying, Save, Lord; we perish.
- 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and
- 27 the sea; and there was a great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
- 28 And when he was come to the other side into the country of the Gadarenes, there met him two possessed with devils, coming forth out of the tombs, exceeding
- 29 fierce, so that no man could pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there was afar off
- 30 from them a herd of many swine feeding. And the devils besought him, saying, If thou cast us out, send
- 32 us away into the herd of swine. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the
- 33 steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them
- 34 that were possessed with devils. And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders.
- 9 And he entered into a boat, and crossed over, and
- 2 came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man

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- 4 blasphemeth. And Jesus knowing their thoughts said,
5 Wherefore think ye evil in your hearts? For whether
is easier, to say, Thy sins are forgiven; or to say, Arise,
6 and walk? But that ye may know that the Son of man
hath power on earth to forgive sins (then saith he to the
sick of the palsy), Arise, and take up thy bed, and go
7 unto thy house. And he arose, and departed to his
8 house. But when the multitudes saw it, they were
afraid, and glorified God, which had given such power
unto men.
- 9 And as Jesus passed by from thence, he saw a man,
called Matthew, sitting at the place of toll: and he saith
unto him, Follow me. And he arose, and followed
him.
- 10 And it came to pass, as he sat at meat in the house,
behold, many publicans and sinners came and sat down
11 with Jesus and his disciples. And when the Pharisees
saw it, they said unto his disciples, Why eateth your
12 Master with the publicans and sinners? But when he
heard it, he said, They that are whole have no need of
13 a physician, but they that are sick. But go ye and
learn what *this* meaneth, I desire mercy, and not sacrifice:
for I came not to call the righteous, but sinners.
- 14 Then come to him the disciples of John, saying, Why
do we and the Pharisees fast oft, but thy disciples fast
15 not? And Jesus said unto them, Can the sons of the
bride-chamber mourn, as long as the bridegroom is with
them? but the days will come, when the bridegroom
shall be taken away from them, and then will they fast.
- 16 And no man putteth a piece of undressed cloth upon an
old garment; for that which should fill it up taketh from
17 the garment, and a worse rent is made. Neither do
men put new wine into old wine-skins: else the skins
burst, and the wine is spilled, and the skins perish: but
they put new wine into fresh wine-skins, and both are
preserved.
- 18 While he spake these things unto them, behold, there
came a ruler, and worshipped him, saying, My daughter
is even now dead: but come and lay thy hand upon
19 her, and she shall live. And Jesus arose, and followed
20 him, and *so did* his disciples. And behold, a woman,
who had an issue of blood twelve years, came behind
21 him, and touched the border of his garment: for she
said within herself, If I do but touch his garment, I
22 shall be made whole. But Jesus turning and seeing her
said, Daughter, be of good cheer; thy faith hath made
thee whole. And the woman was made whole from that

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23 hour. And when Jesus came into the ruler's house,
and saw the flute-players, and the crowd making a
24 tumult, he said, Give place: for the damsel is not
dead, but sleepeth. And they laughed him to scorn.
25 But when the crowd was put forth, he entered in, and
26 took her by the hand; and the damsel arose. And the
fame hereof went forth into all that land.

27 And as Jesus passed by from thence, two blind men
followed him, crying out, and saying, Have mercy on
28 us, thou son of David. And when he was come into the
house, the blind men came to him: and Jesus saith unto
them, Believe ye that I am able to do this? They say
29 unto him, Yea, Lord. Then touched he their eyes,
saying, According to your faith be it done unto you.
30 And their eyes were opened. And Jesus strictly
31 charged them, saying, See that no man know it. But
they went forth, and spread abroad his fame in all that
land.

32 And as they went forth, behold, there was brought
33 to him a dumb man possessed with a devil. And when
the devil was cast out, the dumb man spake: and the
multitudes marvelled, saying, It was never so seen in
34 Israel. But the Pharisees said, By the prince of the
devils casteth he out devils.

35 And Jesus went about all the cities and the villages,
teaching in their synagogues, and preaching the gospel
of the kingdom, and healing all manner of disease and
36 all manner of sickness. But when he saw the multi-
tudes, he was moved with compassion for them, because
they were distressed and scattered, as sheep not having
37 a shepherd. Then saith he unto his disciples, The har-
vest truly is plenteous, but the labourers are few. Pray
38 ye therefore the Lord of the harvest, that he send forth
10 labourers into his harvest. And he called unto him his
twelve disciples, and gave them authority over unclean
spirits, to cast them out, and to heal all manner of dis-
ease and all manner of sickness.

2 Now the names of the twelve apostles are these: The
first, Simon, who is called Peter, and Andrew his brother;
James the son of Zebedee, and John his brother;
3 Philip, and Bartholomew; Thomas, and Matthew the
publican; James the son of Alphæus, and Thaddæus;
4 Simon the Cananæan, and Judas Iscariot, who also be-
5 trayed him. These twelve Jesus sent forth, and charged
them, saying,

Go not into any way of the Gentiles, and enter not
6 into any city of the Samaritans: but go rather to the lost

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- 7 sheep of the house of Israel. And as ye go, preach,
8 saying, The kingdom of heaven is at hand. Heal the
sick, raise the dead, cleanse the lepers, cast out devils:
9 freely ye received, freely give. Get you no gold, nor
10 silver, nor brass in your purses; no wallet for *your* jour-
ney, neither two coats, nor shoes, nor staff: for the
11 labourer is worthy of his food. And into whatso-
ever city or village ye shall enter, search out who in
12 it is worthy; and there abide till ye go forth. And as
13 ye enter into the house, salute it. And if the house be
worthy, let your peace come upon it: but if it be not
14 worthy, let your peace return to you. And whosoever
shall not receive you, nor hear your words, as ye go
forth out of that house or that city, shake off the dust
15 of your feet. Verily I say unto you, It shall be more
tolerable for the land of Sodom and Gomorrah in the
day of judgement, than for that city.
- 16 Behold, I send you forth as sheep in the midst of
wolves: be ye therefore wise as serpents, and harmless
17 as doves. But beware of men: for they will deliver you
up to councils, and in their synagogues they will
18 scourge you; yea and before governors and kings shall
ye be brought for my sake, for a testimony to them and
19 to the Gentiles. But when they deliver you up, be not
anxious how or what ye shall speak: for it shall be
20 given you in that hour what ye shall speak. For it is
not ye that speak, but the Spirit of your Father that
21 speaketh in you. And brother shall deliver up brother
to death, and the father his child: and children shall
rise up against parents, and cause them to be put to
22 death. And ye shall be hated of all men for my name's
sake: but he that endureth to the end, the same shall
23 be saved. But when they persecute you in this city,
flee into the next: for verily I say unto you, Ye shall
not have gone through the cities of Israel, till the Son
of man be come.
- 24 A disciple is not above his master, nor a servant
25 above his lord. It is enough for the disciple that he be
as his master, and the servant as his lord. If they have
called the master of the house Beelzebub, how much
26 more *shall they call* them of his household! Fear them
not therefore: for there is nothing covered, that shall
not be revealed; and hid, that shall not be known.
- 27 What I tell you in the darkness, speak ye in the light:
and what ye hear in the ear, proclaim upon the house-
28 tops. And be not afraid of them which kill the body,
but are not able to kill the soul: but rather fear him

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- which is able to destroy both soul and body in hell.
- 29 Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father:
- 30 but the very hairs of your head are all numbered.
- 31 Fear not therefore; ye are of more value than many
- 32 sparrows. Every one therefore who shall confess me before men, him will I also confess before my Father
- 33 which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
- 34 Think not that I came to send peace on the earth: I
- 35 came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against
- 36 her mother in law: and a man's foes *shall be* they of his
- 37 own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or
- 38 daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not
- 39 worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.
- 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous
- 42 man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
- 11 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.
- 2 Now when John heard in the prison the works of the
- 3 Christ, he sent by his disciples, and said unto him, Art thou he that cometh, or look we for another? And
- 4 Jesus answered and said unto them, Go your way and
- 5 tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up,
- 6 and the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of
- 7 stumbling in me. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed
- 8 shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that

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9 wear soft *raiment* are in kings' houses. But wherefore went ye out? to see a prophet? Yea, I say unto you, 10 and much more than a prophet. This is he, of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven 12 is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the 13 prophets and the law prophesied until John. And if ye are willing to receive *it*, this is Elijah, which is to come. 14 He that hath ears to hear, let him hear. But whereunto 15 shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, We piped unto you, and ye did not 16 dance; we wailed, and ye did not mourn. For John came neither eating nor drinking, and they say, He hath 17 a devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is 18 justified by her works.

19 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. 20 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented 21 long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon 22 in the day of judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been 23 done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that 24 it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, 26 Father, for so it was well-pleasing in thy sight. 27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and 28 he to whomsoever the Son willeth to reveal *him*. Come

unto me, all ye that labour and are heavy laden, and I
 29 will give you rest. Take my yoke upon you, and learn
 of me; for I am meek and lowly in heart: and ye shall
 30 find rest unto your souls. For my yoke is easy, and
 my burden is light.

12 At that season Jesus went on the sabbath day through
 the cornfields; and his disciples were an hungred, and
 2 began to pluck ears of corn, and to eat. But the Phari-
 sees, when they saw it, said unto him, Behold, thy
 disciples do that which it is not lawful to do upon the
 3 sabbath. But he said unto them, Have ye not read
 what David did, when he was an hungred, and they
 4 that were with him; how he entered into the house of
 God, and did eat the shewbread, which it was not law-
 ful for him to eat, neither for them that were with him,
 5 but only for the priests? Or have ye not read in the
 law, how that on the sabbath day the priests in the
 6 temple profane the sabbath, and are guiltless? But I
 say unto you, that one greater than the temple is here.
 7 But if ye had known what this meaneth, I desire mercy,
 and not sacrifice, ye would not have condemned the
 8 guiltless. For the Son of man is lord of the sabbath.

9 And he departed thence, and went into their synagogue:
 10 and behold, a man having a withered hand. And they
 asked him, saying, Is it lawful to heal on the sabbath
 11 day? that they might accuse him. And he said unto
 them, What man shall there be of you, that shall have
 one sheep, and if this fall into a pit on the sabbath day,
 12 will he not lay hold on it, and lift it out? How much
 then is a man of more value than a sheep! Wherefore
 13 it is lawful to do good on the sabbath day. Then saith
 he to the man, Stretch forth thy hand. And he
 stretched it forth; and it was restored whole, as the
 14 other. But the Pharisees went out, and took coun-
 15 sel against him, how they might destroy him. And
 Jesus perceiving it withdrew from thence: and many
 16 followed him; and he healed them all, and charged
 17 them that they should not make him known: that it
 might be fulfilled which was spoken by Isaiah the
 prophet, saying,

18 Behold, my servant whom I have chosen;
 My beloved in whom my soul is well pleased:
 I will put my Spirit upon him,
 And he shall declare judgement to the Gentiles.
 19 He shall not strive, nor cry aloud;
 Neither shall any one hear his voice in the streets,
 20 A bruised reed shall he not break,

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- And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.
22 Then was brought unto him one possessed with a
devil, blind and dumb: and he healed him, insomuch
23 that the dumb man spake and saw. And all the mul-
titudes were amazed, and said, Is this the son of David ?
24 But when the Pharisees heard it, they said, This man
doth not cast out devils, but by Beelzebub the prince of the
25 devils. And knowing their thoughts he said unto them,
Every kingdom divided against itself is brought to deso-
lation; and every city or house divided against itself
26 shall not stand: and if Satan casteth out Satan, he is
divided against himself; how then shall his kingdom
27 stand? And if I by Beelzebub cast out devils, by whom
do your sons cast them out? therefore shall they be
28 your judges. But if I by the Spirit of God cast out
devils, then is the kingdom of God come upon you.
29 Or how can one enter into the house of the strong
man, and spoil his goods, except he first bind the strong
30 *man*? and then he will spoil his house. He that is not
with me is against me; and he that gathered not with
31 me scattereth. Therefore I say unto you, Every sin and
blasphemy shall be forgiven unto men; but the blas-
32 phemy against the Spirit shall not be forgiven. And
whosoever shall speak a word against the Son of man,
it shall be forgiven him; but whosoever shall speak
against the Holy Spirit, it shall not be forgiven him,
neither in this world, nor in that which is to come.
33 Either make the tree good, and its fruit good; or make the
tree corrupt, and its fruit corrupt: for the tree is known
34 by its fruit. Ye offspring of vipers, how can ye, being
evil, speak good things? for out of the abundance of
35 the heart the mouth speaketh. The good man out of
his good treasure bringeth forth good things: and the
evil man out of his evil treasure bringeth forth evil things.
36 And I say unto you, that every idle word that men shall
speak, they shall give account thereof in the day of
37 judgement. For by thy words thou shalt be justified,
and by thy words thou shalt be condemned.
38 Then certain of the scribes and Pharisees answered
him, saying, Master, we would see a sign from thee.
39 But he answered and said unto them, An evil and adul-
terous generation seeketh after a sign; and there shall
no sign be given to it but the sign of Jonah the prophet:
40 for as Jonah was three days and three nights in the belly
of the whale; so shall the Son of man be three days and

- 41 three nights in the heart of the earth. The men of
 Nineveh shall stand up in the judgement with this gener-
 ation, and shall condemn it: for they repented at the
 preaching of Jonah; and behold, a greater than Jonah is
 42 here. The queen of the south shall rise up in the judge-
 ment with this generation, and shall condemn it: for she
 came from the ends of the earth to hear the wisdom of
 Solomon; and behold, a greater than Solomon is here.
 43 But the unclean spirit, when he is gone out of the man,
 passeth through waterless places, seeking rest, and findeth
 44 it not. Then he saith, I will return into my house whence
 I came out; and when he is come, he findeth it empty,
 45 swept, and garnished. Then goeth he, and taketh with
 himself seven other spirits more evil than himself, and
 they enter in and dwell there: and the last state of that
 man cometh worse than the first. Even so shall it be
 also unto this evil generation.
 46 While he was yet speaking to the multitudes, behold,
 his mother and his brethren stood without, seeking to
 47 speak to him. And one said unto him, Behold, thy
 mother and thy brethren stand without, seeking to speak
 48 to thee. But he answered and said unto him that told
 him, Who is my mother? and who are my brethren?
 49 And he stretched forth his hand towards his disciples,
 50 and said, Behold, my mother and my brethren! For
 whosoever shall do the will of my Father which is in
 heaven, he is my brother, and sister, and mother.
 13 On that day went Jesus out of the house, and sat by
 2 the sea side. And there were gathered unto him great
 multitudes, so that he entered into a boat and sat;
 3 and all the multitude stood on the beach. And he
 spake to them many things in parables, saying, Behold,
 4 the sower went forth to sow; and as he sowed, some
 seeds fell by the way side, and the birds came and
 5 devoured them: and others fell upon the rocky places,
 where they had not much earth: and straightway
 they sprang up, because they had no deepness of earth:
 6 and when the sun was risen, they were scorched;
 and because they had no root, they withered away.
 7 And others fell upon the thorns; and the thorns grew
 8 up, and choked them: and others fell upon the good
 ground, and yielded fruit, some a hundredfold, some
 9 sixty, some thirty. He that hath ears, let him hear.
 10 And the disciples came, and said unto him, Why
 11 speakest thou unto them in parables? And he an-
 swered and said unto them, Unto you it is given to
 know the mysteries of the kingdom of heaven, but to

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12 ~~them~~ it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away
13 even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing
14 they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

15 For this people's heart is waxed gross;
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

16 But blessed are your eyes, for they see; and your ears,
17 for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things
18 which ye hear, and heard them not. Hear then ye the
19 parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the
20 way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with
21 joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he
22 stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word,
23 and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed
25 good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and
26 went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And

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27 the servants of the householder came and said unto him,
Sir, didst thou not sow good seed in thy field? whence
28 then hath it tares? And he said unto them, An enemy
hath done this. And the servants say unto him, Wilt
29 thou then that we go and gather them up? But he
saith, Nay; lest haply while ye gather up the tares, ye
30 root up the wheat with them. Let both grow together
until the harvest! and in the time of the harvest I will
say to the reapers, Gather up first the tares, and bind
them in bundles to burn them: but gather the wheat
into my barn.

31 Another parable set he before them, saying, The
kingdom of heaven is like unto a grain of mustard seed,
32 which a man took, and sowed in his field: which indeed
is less than all seeds; but when it is grown, it is greater
than the herbs, and becometh a tree, so that the birds of
the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom
of heaven is like unto leaven, which a woman took, and
hid in three measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the mul-
titudes; and without a parable spake he nothing unto
35 them: that it might be fulfilled which was spoken by
the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation of
the world.

36 Then he left the multitudes, and went into the house:
and his disciples came unto him, saying, Explain unto us
the parable of the tares of the field. And he answered
37 and said, He that soweth the good seed is the Son
38 of man; and the field is the world; and the good seed,
these are the sons of the kingdom; and the tares are the
39 sons of the evil one; and the enemy that sowed them is
the devil: and the harvest is the end of the world; and
40 the reapers are angels. As therefore the tares are gath-
ered up and burned with fire; so shall it be in the end
41 of the world. The Son of man shall send forth his
angels, and they shall gather out of his kingdom all
things that cause stumbling, and them that do iniquity,
42 and shall cast them into the furnace of fire: there shall
43 be the weeping and gnashing of teeth. Then shall the
righteous shine forth as the sun in the kingdom of their
Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden
in the field; which a man found, and hid; and in his joy

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he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that
46 is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that
48 was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels,
49 but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever
50 the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto
52 him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these
54 parables, he departed thence. And coming into his own country he taught them in their synagogue, in-somuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?
55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and
56 Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these
57 things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save
58 in his own country, and in his own house. And he did not many mighty works there because of their un-belief.

14 At that season Herod the tetrarch heard the report
2 concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and there-
3 fore do these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's
4 wife. For John said unto him, It is not lawful for
5 thee to have her. And when he would have put him to death, he feared the multitude, because they counted
6 him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst, and

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7 pleased Herod. Whereupon he promised with an oath
8 to give her whatsoever she should ask. And she, being
put forward by her mother, saith, Give me here in a
9 charger the head of John the Baptist. And the king
was grieved; but for the sake of his oaths, and of them
which sat at meat with him, he commanded it to be
10 given; and he sent, and beheaded John in the prison.
11 And his head was brought in a charger, and given to
12 the damsel: and she brought it to her mother. And
his disciples came, and took up the corpse, and buried
him; and they went and told Jesus.

13 Now when Jesus heard it, he withdrew from thence
in a boat, to a desert place apart: and when the multi-
tudes heard *thereof*, they followed him on foot from the
14 cities. And he came forth, and saw a great multitude,
and he had compassion on them, and healed their sick.
15 And when even was come, the disciples came to him,
saying, The place is desert, and the time is already past;
send the multitudes away, that they may go into the
16 villages, and buy themselves food. But Jesus said unto
them, They have no need to go away; give ye them to
17 eat. And they say unto him, We have here but five
18 loaves, and two fishes. And he said, Bring them
19 hither to me. And he commanded the multitude to sit
down on the grass; and he took the five loaves, and the
two fishes, and looking up to heaven, he blessed, and
broke and gave the loaves to the disciples, and the dis-
20 ciples to the multitudes. And they did all eat, and
were filled: and they took up that which remained over
21 of the broken pieces, twelve baskets full. And they
that did eat were about five thousand men, beside
women and children.

22 And straightway he constrained the disciples to enter
into the boat, and to go before him unto the other side,
23 till he should send the multitudes away. And after he
had sent the multitudes away, he went up into the
mountain apart to pray: and when even was come, he
24 was there alone. But the boat was now in the midst of
the sea, distressed by the waves; for the wind was con-
25 trary. And in the fourth watch of the night he came
26 unto them, walking upon the sea. And when the dis-
ciples saw him walking on the sea, they were troubled,
saying, It is an apparition; and they cried out for fear.
27 But straightway Jesus spake unto them, saying, Be of
28 good cheer: it is I; be not afraid. And Peter answered
him and said, Lord, if it be thou, bid me come unto thee
29 upon the waters. And he said, Come. And Peter went

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- down from the boat, and walked upon the waters, to
30 come to Jesus. But when he saw the wind, he was
afraid; and beginning to sink, he cried out, saying,
31 Lord, save me. And immediately Jesus stretched forth
his hand, and took hold of him, and saith unto him, O
32 thou of little faith, wherefore didst thou doubt? And
when they were gone up into the boat, the wind ceased.
33 And they that were in the boat worshipped him, saying,
Of a truth thou art the Son of God.
- 34 And when they had crossed over, they came to the
35 land, unto Gennesaret. And when the men of that
place knew him, they sent into all that region round
36 about, and brought unto him all that were sick; and
they besought him that they might only touch the bor-
der of his garment: and as many as touched were made
whole.
- 15 Then there come to Jesus from Jerusalem Pharisees
2 and scribes, saying, Why do thy disciples transgress the
tradition of the elders? for they wash not their hands
3 when they eat bread. And he answered and said unto
them, Why do ye also transgress the commandment of
4 God because of your tradition? For God said, Honour
thy father and thy mother: and, He that speaketh evil of
5 father or mother, let him die the death. But ye say,
Whosoever shall say to his father or his mother, That
wherewith thou mightest have been profited by me is
6 given to God; he shall not honour his father. And ye
have made void the word of God because of your tra-
7 dition. Ye hypocrites, well did Isaiah prophesy of
you, saying,
- 8 This people honoureth me with their lips;
But their heart is far from me.
- 9 But in vain do they worship me,
Teaching as their doctrines the precepts of men.
- 10 And he called to him the multitude, and said unto
11 them, Hear, and understand: Not that which entereth
into the mouth defileth the man; but that which pro-
12 ceedeth out of the mouth, this defileth the man. Then
came the disciples, and said unto him, Knowest thou
that the Pharisees were offended, when they heard this
13 saying? But he answered and said, Every plant which
my heavenly Father planted not, shall be rooted up.
- 14 Let them alone: they are blind guides. And if the
15 blind guide the blind, both shall fall into a pit. And
Peter answered and said unto him, Declare unto us
16 the parable. And he said, Are ye also even yet with-
17 out understanding? Perceive ye not, that whatsoever

goeth into the mouth passeth into the belly, and is
 18 cast out into the draught? But the things which
 proceed out of the mouth come forth out of the heart;
 19 and they defile the man. For out of the heart come
 forth evil thoughts, murders, adulteries, fornications,
 20 thefts, false witness, railings: these are the things
 which defile the man: but to eat with unwashen hands
 defileth not the man.

21 And Jesus went out thence, and withdrew into the
 22 parts of Tyre and Sidon. And behold, a Canaanitish
 woman came out from those borders, and cried, saying,
 Have mercy on me, O Lord, thou son of David; my
 23 daughter is grievously vexed with a devil. But he
 answered her not a word. And his disciples came and
 besought him, saying, Send her away; for she crieth
 24 after us. But he answered and said, I was not sent
 25 but unto the lost sheep of the house of Israel. But
 she came and worshipped him, saying, Lord, help me.
 26 And he answered and said, It is not meet to take the
 27 children's bread and cast it to the dogs. But she
 said, Yea, Lord: for even the dogs eat of the crumbs
 28 which fall from their masters' table. Then Jesus
 answered and said unto her, O woman, great is thy
 faith: be it done unto thee even as thou wilt. And
 her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the
 sea of Galilee; and he went up into the mountain, and
 30 sat there. And there came unto him great multitudes,
 having with them the lame, blind, dumb, maimed, and
 many others, and they cast them down at his feet; and
 31 he healed them: insomuch that the multitude wondered,
 when they saw the dumb speaking, the maimed whole,
 and the lame walking, and the blind seeing: and they
 glorified the God of Israel.

32 And Jesus called unto him his disciples, and said, I
 have compassion on the multitude, because they con-
 tinue with me now three days and have nothing to eat:
 and I would not send them away fasting, lest haply
 33 they faint in the way. And the disciples say unto him,
 Whence should we have so many loaves in a desert
 34 place, as to fill so great a multitude? And Jesus saith
 unto them, How many loaves have ye? And they said,
 35 Seven, and a few small fishes. And he commanded the
 36 multitude to sit down on the ground; and he took the
 seven loaves and the fishes; and he gave thanks and
 brake, and gave to the disciples, and the disciples to
 37 the multitudes. And they did all eat, and were filled:

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- and they took up that which remained over of the
38 broken pieces, seven baskets full. And they that did
eat were four thousand men, beside women and chil-
39 dren. And he sent away the multitudes, and entered
into the boat, and came into the borders of Magadan.
16 And the Pharisees and Sadducees came, and tempt-
ing him asked him to shew them a sign from heaven.
2 But he answered and said unto them, When it is even-
ing, ye say, *It will be fair weather*: for the heaven is
3 red. And in the morning, *It will be foul weather* to-
day: for the heaven is red and lowring. Ye know how
to discern the face of the heaven; but ye cannot *discern*
4 the signs of the times. An evil and adulterous genera-
tion seeketh after a sign; and there shall no sign be
given unto it, but the sign of Jonah. And he left
them, and departed.
5 And the disciples came to the other side and forgot
6 to take bread. And Jesus said unto them, Take heed
and beware of the leaven of the Pharisees and Saddu-
7 cees. And they reasoned among themselves, saying,
8 We took no bread. And Jesus perceiving it said, O
ye of little faith, why reason ye among yourselves,
9 because ye have no bread? Do ye not yet perceive,
neither remember the five loaves of the five thousand,
10 and how many baskets ye took up? Neither the seven
loaves of the four thousand, and how many baskets ye
11 took up? How is it that ye do not perceive that I spake
not to you concerning bread? But beware of the leaven
12 of the Pharisees and Sadducees. Then understood they
how that he bade them not beware of the leaven of
bread, but of the teaching of the Pharisees and Saddu-
cees.
13 Now when Jesus came into the parts of Cæsarea
Philippi, he asked his disciples, saying, Who do men
14 say that the Son of man is? And they said, Some say
John the Baptist; some, Elijah: and others, Jeremiah,
15 or one of the prophets. He saith unto them, But who
16 say ye that I am? And Simon Peter answered and said,
17 Thou art the Christ, the Son of the living God. And
Jesus answered and said unto him, Blessed art thou,
Simon Bar-Jonah: for flesh and blood hath not revealed
18 it unto thee, but my Father which is in heaven. And I
also say unto thee, that thou art Peter, and upon this
rock I will build my church; and the gates of Hades
19 shall not prevail against it. I will give unto thee the
keys of the kingdom of heaven: and whatsoever thou
shalt bind on earth shall be bound in heaven: and what-

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soever thou shalt loose on earth shall be loosed in
20 heaven. Then charged he the disciples that they should
tell no man that he was the Christ.

21 From that time began Jesus to shew unto his disci-
ples, how that he must go unto Jerusalem, and suffer
many things of the elders and chief priests and scribes,
22 and be killed, and the third day be raised up. And Pe-
ter took him, and began to rebuke him, saying, Be it
23 far from thee, Lord: this shall never be unto thee. But
he turned, and said unto Peter, Get thee behind me,
Satan: thou art a stumblingblock unto me: for thou
mindest not the things of God, but the things of men.
24 Then said Jesus unto his disciples, If any man would
come after me, let him deny himself, and take up his
25 cross, and follow me. For whosoever would save his
life shall lose it: and whosoever shall lose his life for
26 my sake shall find it. For what shall a man be prof-
ited, if he shall gain the whole world, and forfeit his
life? or what shall a man give in exchange for his life?
27 For the Son of man shall come in the glory of his Fa-
ther with his angels; and then shall he render unto
28 every man according to his deeds. Verily I say unto
you, There be some of them that stand here, which
shall in no wise taste of death, till they see the Son of
man coming in his kingdom.

17 And after six days Jesus taketh with him Peter, and
James, and John his brother, and bringeth them up into
2 a high mountain apart: and he was transfigured before
them: and his face did shine as the sun, and his gar-
3 ments became white as the light. And behold, there
appeared unto them Moses and Elijah talking with him.
4 And Peter answered, and said unto Jesus, Lord, it is
good for us to be here: if thou wilt, I will make here
three tabernacles; one for thee, and one for Moses, and
5 one for Elijah. While he was yet speaking, behold, a
bright cloud overshadowed them: and behold, a voice
out of the cloud, saying, This is my beloved Son, in
6 whom I am well pleased; hear ye him. And when the
disciples heard it, they fell on their face, and were sore
7 afraid. And Jesus came and touched them and said,
8 Arise, and be not afraid. And lifting up their eyes, they
saw no one, save Jesus only.

9 And as they were coming down from the mountain,
Jesus commanded them, saying, Tell the vision to no
10 man, until the Son of man be risen from the dead. And
his disciples asked him, saying, Why then say the
11 scribes that Elijah must first come? And he answered

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and said, Elijah indeed cometh, and shall restore all things; but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the devil went out from him: and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever there-

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- fore shall humble himself as this little child, the same is
5 the greatest in the kingdom of heaven. And whoso
shall receive one such little child in my name receiveth
6 me: but whoso shall cause one of these little ones which
believe on me to stumble, it is profitable for him that a
great millstone should be hanged about his neck, and
7 that he should be sunk in the depth of the sea. Woe unto
the world because of occasions of stumbling! for it must
needs be that the occasions come; but woe to that man
8 through whom the occasion cometh! And if thy hand or
thy foot causeth thee to stumble, cut it off, and cast it from
thee; it is good for thee to enter into life maimed or halt,
rather than having two hands or two feet to be cast
9 into the eternal fire. And if thine eye causeth thee to
stumble, pluck it out, and cast it from thee: it is good
for thee to enter into life with one eye, rather than
10 having two eyes to be cast into the hell of fire. See
that ye despise not one of these little ones; for I say
unto you, that in heaven their angels do always behold
12 the face of my Father which is in heaven. How think
ye? If any man have a hundred sheep, and one of
them be gone astray, doth he not leave the ninety and
nine, and go unto the mountains, and seek that which
13 goeth astray? And if so be that he find it, verily I say
unto you, he rejoiceth over it more than over the ninety
14 and nine which have not gone astray. Even so it is not
the will of your Father which is in heaven, that one of
these little ones should perish.
15 And if thy brother sin against thee, go, shew him his
fault between thee and him alone: if he hear thee, thou
16 hast gained thy brother. But if he hear thee not, take
with thee one or two more, that at the mouth of two
17 witnesses or three every word may be established. And
if he refuse to hear them, tell it unto the church; and
if he refuse to hear the church also, let him be unto
18 thee as the Gentile and the publican. Verily I say
unto you, What things soever ye shall bind on earth
shall be bound in heaven: and what things soever ye
19 shall loose on earth shall be loosed in heaven. Again I
say unto you, that if two of you shall agree on earth as
touching anything that they shall ask, it shall be done
20 for them of my Father which is in heaven. For where
two or three are gathered together in my name, there
am I in the midst of them.
21 Then came Peter, and said to him, Lord, how oft
shall my brother sin against me, and I forgive him?
22 until seven times? Jesus saith unto him, I say not unto

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thee, Until seven times; but, Until seventy times
23 seven. Therefore is the kingdom of heaven likened
unto a certain king, which would make a reckoning
24 with his servants. And when he had begun to reckon,
one was brought unto him, which owed him ten thous-
25 and talents. But forasmuch as he had not *wherewith*
to pay, his lord commanded him to be sold, and his
wife, and children, and all that he had, and payment to
26 be made. The servant therefore fell down and wor-
shipped him, saying, Lord, have patience with me, and
27 I will pay thee all. And the lord of that servant, being
moved with compassion, released him, and forgave him
28 the debt. But that servant went out, and found one of
his fellow-servants, which owed him a hundred pence:
and he laid hold on him, and took him by the throat,
29 saying, Pay what thou owest. So his fellow-servant
fell down and besought him, saying, Have patience
30 with me, and I will pay thee. And he would not; but
went and cast him into prison, till he should pay that
31 which was due. So when his fellow-servants saw what
was done, they were exceeding sorry, and came and
32 told unto their lord all that was done. Then his lord
called unto him, and saith to him, Thou wicked ser-
vant, I forgave thee all that debt, because thou be-
33 soughtest me: shouldest not thou also have had mercy on
thy fellow-servant, even as I had mercy on thee? And
34 his lord was wroth, and delivered him to the tormentors,
till he should pay all that was due. So also shall my
35 heavenly Father do unto you, if ye forgive not every
one his brother from your hearts.

19 And it came to pass when Jesus had finished these
words, he departed from Galilee, and came into the
2 borders of Judaea beyond Jordan; and great multitudes
followed him; and he healed them there.

3 And there came unto him Pharisees, tempting him,
and saying, Is it lawful for a man to put away his
4 wife for every cause? And he answered and said,
Have ye not read, that he which made them from the
5 beginning made them male and female, and said, For
this cause shall a man leave his father and mother, and
shall cleave to his wife; and the twain shall become
6 one flesh? So that they are no more twain, but one
flesh. What therefore God hath joined together, let
7 not man put asunder. They say unto him, Why then
did Moses command to give a bill of divorcement, and
8 to put her away? He saith unto them, Moses for your
hardness of heart suffered you to put away your wives:

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- 9 but from the beginning it hath not been so. And I say
unto you, Whosoever shall put away his wife, except
for fornication, and shall marry another, committeth
adultery: and he that marrieth her when she is put
10 away committeth adultery. The disciples say unto
him, If the case of the man is so with his wife, it is not
11 expedient to marry. But he said unto them, All men
cannot receive this saying, but they to whom it is
12 given. For there are eunuchs, which were so born
from their mother's womb; and there are eunuchs,
which were made eunuchs by men: and there are
eunuchs, which made themselves eunuchs for the king-
dom of heaven's sake. He that is able to receive it, let
him receive it.
- 13 Then were there brought unto him little children,
that he should lay his hands on them, and pray: and
14 the disciples rebuked them. But Jesus said, Suffer
the little children, and forbid them not, to come
15 unto me: for of such is the kingdom of heaven. And
he laid his hands on them, and departed thence.
- 16 And behold, one came to him and said, Master,
what good thing shall I do, that I may have eternal
17 life? And he said unto him, Why askest thou me
concerning that which is good? One there is who is
good: but if thou wouldest enter into life, keep the com-
mandments. He saith unto him, Which? And Jesus
18 said, Thou shalt not kill, Thou shalt not commit adul-
tery, Thou shalt not steal, Thou shalt not bear false
19 witness, Honour thy father and thy mother: and, Thou
20 shalt love thy neighbour as thyself. The young man
saith unto him, All these things have I observed: what
21 lack I yet? Jesus said unto him, If thou wouldest be
perfect, go, sell that thou hast, and give to the poor;
and thou shalt have treasure in heaven: and come, fol-
22 low me. But when the young man heard the saying,
he went away sorrowful: for he was one that had great
possessions.
- 23 And Jesus said unto his disciples, Verily I say unto
you, It is hard for a rich man to enter into the kingdom
24 of heaven. And again I say unto you, It is easier for a
camel to go through a needle's eye, than for a rich man
25 to enter into the kingdom of God. And when the dis-
ciples heard it, they were astonished exceedingly, saying,
26 Who then can be saved? And Jesus looking upon
them said to them, With men this is impossible; but
27 with God all things are possible. Then answered
Peter and said unto him, Lo, we have left all, and

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28 followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life. But many shall be last 20 *that are first*; and first *that are last*. For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers 2 into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vine- 3 yard. And he went out about the third hour, and saw 4 others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their 5 way. Again he went out about the sixth and the ninth 6 hour, and did likewise. And about the eleventh *hour* he went out, and found others standing; and he saith 7 unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith 8 unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, 9 beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. And when the first came, 10 they supposed that they would receive more; and they 11 likewise received every man a penny. And when they received it, they murmured against the householder, 12 saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the 13 burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no 14 wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to 15 give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine 16 eye evil, because I am good? So the last shall be first, and the first last.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and 19 they shall condemn him to death, and shall deliver him

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unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

- 20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain
21 thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy
22 left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him,
23 We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. And when the ten
24 heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto him,
25 and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over
26 them. Not so shall it be among you: but whosoever would become great among you shall be your minister;
27 and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

- 29 And as they went out from Jericho, a great multitude
30 followed him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son
31 of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David.
32 And Jesus stood still, and called them, and said, What
33 will ye that I should do unto you? They say unto him,
34 Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.
21 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then
2 Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*,
3 and bring *them* unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them;
4 and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying,

- 5 Tell ye the daughter of Zion,

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Behold, thy King cometh unto thee,

Meek, and riding upon an ass,

And upon a colt the foal of an ass.

- 6 And the disciples went, and did even as Jesus appointed
7 them, and brought the ass, and the colt, and put on
8 them their garments; and he sat thereon. And the
most part of the multitude spread their garments in the
way; and others cut branches from the trees, and
9 spread them in the way. And the multitudes that went
before him, and that followed, cried, saying, Hosanna
to the son of David: Blessed is he that cometh in the
10 name of the Lord; Hosanna in the highest. And when
he was come into Jerusalem, all the city was stirred,
11 saying, Who is this? And the multitudes said, This is
the prophet, Jesus, from Nazareth of Galilee.
12 And Jesus entered into the temple of God, and cast
out all them that sold and bought in the temple, and
overthrew the tables of the money-changers, and the
13 seats of them that sold the doves; and he saith unto
them, It is written, My house shall be called a house of
14 prayer: but ye make it a den of robbers. And the
blind and the lame came to him in the temple: and he
15 healed them. But when the chief priests and the scribes
saw the wonderful things that he did, and the children
that were crying in the temple and saying, Hosanna to
the son of David; they were moved with indignation,
16 and said unto him, Hearest thou what these are saying?
And Jesus saith unto them, Yea: did ye never read,
Out of the mouth of babes and sucklings thou hast per-
17 fected praise? And he left them, and went forth out
of the city to Bethany, and lodged there.
18 Now in the morning as he returned to the city, he
19 hungered. And seeing a fig tree by the way side, he
came to it, and found nothing thereon, but leaves only;
and he saith unto it, Let there be no fruit from thee
henceforward for ever. And immediately the fig tree
20 withered away. And when the disciples saw it, they
marvelled, saying, How did the fig tree immediately
21 wither away? And Jesus answered and said unto
them, Verily I say unto you, If ye have faith, and
doubt not, ye shall not only do what is done to the fig
tree; but even if ye shall say unto this mountain, Be
thou taken up and cast into the sea; it shall be done.
22 And all things, whatsoever ye shall ask in prayer,
believing, ye shall receive.
23 And when he was come into the temple, the chief
priests and the elders of the people came unto him as

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he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?
24 And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise
25 will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why
26 then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as
27 a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you
28 by what authority I do these things. But what think ye? A man had two sons; and he came to the first,
29 and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he
30 repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir:
31 and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots
32 go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.
33 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into
34 another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to
35 receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned
36 another. Again, he sent other servants more than the first: and they did unto them in like manner. But
37 afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they
38 saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And
39 they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vine-
40 yard shall come, what will he do unto those husband-
41 men? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits

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42 in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord,

And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation
44 bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomso-
45 ever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables,
46 they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

22 And Jesus answered and spake again in parables unto
2 them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son,
8 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come.
4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are
5 ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another
6 to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them.
7 But the king was wroth; and he sent his armies, and
8 destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they
9 that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye
10 shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the
11 wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which
12 had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king
13 said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the
14 weeping and gnashing of teeth. For many are called, but few chosen.

15 Then went the Pharisees, and took counsel how they
16 might ensnare him in *his* talk. And they send to him

their disciples, with the Herodians, saying, Master, We know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest
 17 not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or
 18 not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute
 19 money. And they brought unto him a penny. And
 20 he saith unto them, Whose is this image and superscription?
 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.
 22 And when they heard it, they marvelled, and left him, and went their way.

23 On that day there came to him Sadducees, which say that there is no resurrection: and they asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first married and deceased, and having no seed left his wife unto his brother; in like manner the
 26 second also, and the third, unto the seventh. And after them all the woman died. In the resurrection therefore whose wife shall she be of the seven? for they all had
 29 her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given
 31 in marriage, but are as angels in heaven. But as touching the resurrection of the dead, have ye not read that
 32 which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living.
 33 And when the multitudes heard it, they were astonished at his teaching.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.
 35 And one of them, a lawyer, asked him a question, tempting him, Master, which is the great commandment
 36 in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul,
 38 and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments
 40 hangeth the whole law, and the prophets.

41 Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The*

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- 43 son of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,
- 44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?
- 45 If David then calleth him Lord, how is he his son? And
- 46 no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.
- 23 Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.
- 13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.
- 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.
- 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.
- 19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And

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- 21 he that sweareth by the temple, sweareth by it, and by
22 him that dwelleth therein. And he that sweareth by
the heaven, sweareth by the throne of God, and by him
that sitteth thereon.
- 23 Woe unto you, scribes and Pharisees, hypocrites! for
ye tithe mint and anise and cummin, and have left
undone the weightier matters of the law, judgement,
and mercy, and faith; but these ye ought to have done,
24 and not to have left the other undone. Ye blind
guides, which strain out the gnat, and swallow the
camel.
- 25 Woe unto you, scribes and Pharisees, hypocrites! for
ye cleanse the outside of the cup and of the platter, but
26 within they are full from extortion and excess. Thou
blind Pharisee, cleanse first the inside of the cup and of
the platter, that the outside thereof may become clean
also.
- 27 Woe unto you, scribes and Pharisees, hypocrites!
for ye are like unto whited sepulchres, which but-
wardly appear beautiful, but inwardly are full of dead
28 men's bones, and of all uncleanness. Even so ye also
outwardly appear righteous unto men, but inwardly ye
are full of hypocrisy and iniquity.
- 29 Woe unto you, scribes and Pharisees, hypocrites!
for ye build the sepulchres of the prophets, and garnish
30 the tombs of the righteous, and say, If we had been in
the days of our fathers, we should not have been par-
31 takers with them in the blood of the prophets. Where-
fore ye witness to yourselves, that ye are sons of
32 them that slew the prophets. Fill ye up then the
33 measure of your fathers. Ye serpents, ye offspring of
vipers, how shall ye escape the judgement of hell?
- 34 Therefore, behold, I send unto you prophets, and wise
men, and scribes: some of them shall ye kill and cru-
cify; and some of them shall ye scourge in your syn-
35 agogues, and persecute from city to city: that upon you
may come all the righteous blood shed on the earth,
from the blood of Abel the righteous unto the blood
of Zachariah son of Barachiah, whom ye slew between
36 the sanctuary and the altar. Verily I say unto you,
All these things shall come upon this generation.
- 37 O Jerusalem, Jerusalem, which killeth the prophets,
and stoneth them that are sent unto her! how often
would I have gathered thy children together, even as
a hen gathereth her chickens under her wings, and
38 ye would not! Behold, your house is left unto you
39 desolate. For I say unto you, ye shall not see me hence-

- forth, till ye shall say, Blessed is he that cometh in the name of the Lord.
- 24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
- 3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake.
- 10 And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.
- 15 When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judæa flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloke.
- 19 But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ, or

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- 24 Here; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect.
- 25 Behold, I have told you beforehand. If therefore they
- 26 shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe
- 27 it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the
- 28 coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together.
- 29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the
- 30 powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven
- 31 with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
- 32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its
- 33 leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is
- 34 nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, till all these things be
- 35 accomplished. Heaven and earth shall pass away, but
- 36 my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither
- 37 the Son, but the Father only. And as *were* the days of
- 38 Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage,
- 39 until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away;
- 40 so shall be the coming of the Son of man: Then shall two men be in the field; one is taken, and one is left:
- 41 two women *shall be* grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on
- 42 what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.
- 44 Therefore be ye also ready: for in an hour that ye think
- 45 not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his house.

46 hold, to give them their food in due season? Blessed
 is that servant, whom his lord when he cometh shall find
 47 so doing. Verily I say unto you, that he will set him
 48 over all that he hath. But if that evil servant shall say
 49 in his heart, My lord tarrieth; and shall begin to beat
 his fellow-servants, and shall eat and drink with the
 50 drunken; the lord of that servant shall come in a day
 when he expecteth not, and in an hour when he know-
 51 eth not, and shall cut him asunder, and appoint his
 portion with the hypocrites: there shall be the weeping
 and gnashing of teeth.

25. Then shall the kingdom of heaven be likened unto ten
 virgins, which took their lamps, and went forth to meet
 2 the bridegroom. And five of them were foolish, and
 3 five were wise. For the foolish, when they took their
 4 lamps, took no oil with them: but the wise took oil in
 5 their vessels with their lamps. Now while the bride-
 6 groom tarried, they all slumbered and slept. But at
 midnight there is a cry, Behold, the bridegroom! Come
 7 ye forth to meet him. Then all those virgins arose, and
 8 trimmed their lamps. And the foolish said unto the
 wise, Give us of your oil; for our lamps are going out.
 9 But the wise answered, saying, Peradventure there will
 not be enough for us and you: go ye rather to them that
 10 sell, and buy for yourselves. And while they went away
 to buy, the bridegroom came; and they that were ready
 went in with him to the marriage feast: and the door
 11 was shut. Afterward come also the other virgins, say-
 12 ing, Lord, Lord, open to us. But he answered and said,
 13 Verily I say unto you, I know you not. Watch there-
 fore, for ye know not the day nor the hour.

14 For it is as *when* a man, going into another country,
 called his own servants, and delivered unto them his
 15 goods. And unto one he gave five talents, to another
 two, to another one; to each according to his several
 16 ability; and he went on his journey. Straightway he
 that received the five talents went and traded with
 17 them, and made other five talents. In like manner he
 18 also that *received* the two gained other two. But he that
 received the one went away and digged in the earth,
 19 and hid his lord's money. Now after a long time the
 lord of those servants cometh, and maketh a reckoning
 20 with them. And he that received the five talents came
 and brought other five talents, saying, Lord, thou deliv-
 eredst unto me five talents: lo, I have gained other
 21 five talents. His lord said unto him, Well done, good
 and faithful servant: thou hast been faithful over a few

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things, I will set thee over many things: enter thou
22 into the joy of thy lord. And he also that *received*
the two talents came and said, Lord, thou deliver-
edst unto me two talents: lo, I have gained other two
23 talents. His lord said unto him, Well done, good
and faithful servant; thou hast been faithful over a
few things, I will set thee over many things: enter
24 thou into the joy of thy lord. And he also that had re-
ceived the one talent came and said, Lord, I knew thee
that thou art a hard man, reaping where thou didst not
25 sow, and gathering where thou didst not scatter: and I
was afraid, and went away and hid thy talent in the
26 earth: lo, thou hast thine own. But his lord answered
and said unto him, Thou wicked and slothful servant,
thou knewest that I reap where I sowed not, and gather
27 where I did not scatter; thou oughtest therefore to have
put my money to the bankers, and at my coming I should
28 have received back mine own with interest. Take ye
away therefore the talent from him, and give it unto
29 him that hath the ten talents. For unto every one that
hath shall be given, and he shall have abundance: but
from him that hath not, even that which he hath shall
30 be taken away. And cast ye out the unprofitable servant
into the outer darkness: there shall be the weeping and
gnashing of teeth.

31 But when the Son of man shall come in his glory,
and all the angels with him, then shall he sit on the
32 throne of his glory: and before him shall be gathered
all the nations: and he shall separate them one from
another, as the shepherd separateth the sheep from the
33 goats: and he shall set the sheep on his right hand, but
34 the goats on the left. Then shall the King say unto
them on his right hand, Come, ye blessed of my Father,
inherit the kingdom prepared for you from the founda-
35 tion of the world: for I was an hungred, and ye gave
me meat: I was thirsty, and ye gave me drink: I was a
36 stranger, and ye took me in; naked, and ye clothed me:
I was sick, and ye visited me: I was in prison, and ye
37 came unto me. Then shall the righteous answer him,
saying, Lord, when saw we thee an hungred, and fed
38 thee? or athirst, and gave thee drink? And when saw
we thee a stranger, and took thee in? or naked, and
39 clothed thee? And when saw we thee sick, or in prison,
40 and came unto thee? And the King shall answer and
say unto them, Verily I say unto you, Inasmuch as ye
did it unto one of these my brethren, *even* these least,
41 ye did it unto me. Then shall he say also unto them

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on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his
42 angels: for I was an hungred, and ye gave me no
43 meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me
44 not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto
45 thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these
46 least, ye did it not unto me. And these shall go away unto eternal punishment: but the righteous into eternal life.

26 And it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of
3 man is delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was
4 called Caiaphas; and they took counsel together that
5 they might take Jesus by subtilty, and kill him. But they said, Not during the feast, lest a tumult arise among the people.

6 Now when Jesus was in Bethany, in the house of
7 Simon the leper, there came unto him a woman having an alabaster cruse of exceeding precious ointment, and
8 she poured it upon his head, as he sat at meat. But when the disciples saw it, they had indignation, say-
9 ing, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.
10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work
11 upon me. For ye have the poor always with you; but
12 me ye have not always. For in that she poured this ointment upon my body, she did it to prepare me for
13 burial. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, that also
which this woman hath done shall be spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas Iscariot,
15 went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And
16 they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him
unto them.

17 Now on the first day of unleavened bread the disciples

- came to Jesus, saying, Where wilt thou that we make
 18 ready for thee to eat the passover? And he said, Go
 into the city to such a man, and say unto him, The
 Master saith, My time is at hand; I keep the passover
 19 at thy house with my disciples. And the disciples did
 as Jesus appointed them; and they made ready the pass-
 20 over. Now when even was come, he was sitting at meat
 21 with the twelve disciples; and as they were eating, he
 said, Verily I say unto you, that one of you shall betray
 22 me. And they were exceeding sorrowful, and began
 23 to say unto him every one, Is it I, Lord? And he an-
 swered and said, He that dipped his hand with me in
 24 the dish, the same shall betray me. The Son of man
 goeth, even as it is written of him: but woe unto that
 man through whom the Son of man is betrayed! good
 25 were it for that man if he had not been born. And
 Judas, which betrayed him, answered and said, Is it I,
 26 Rabbi? He saith unto him, Thou hast said. And as
 they were eating, Jesus took bread, and blessed, and
 brake it; and he gave to the disciples, and said, Take,
 27 eat; this is my body. And he took a cup, and gave
 thanks, and gave to them, saying, Drink ye all of it; for
 28 this is my blood of the covenant, which is shed for many
 unto remission of sins. But I say unto you, I will not
 29 drink henceforth of this fruit of the vine, until that
 day when I drink it new with you in my Father's king-
 dom.
 30 And when they had sung a hymn, they went out un-
 to the mount of Olives.
 31 Then saith Jesus unto them, All ye shall be offended
 in me this night: for it is written, I will smite the
 shepherd, and the sheep of the flock shall be scattered
 32 abroad. But after I am raised up, I will go before you
 33 into Galilee. But Peter answered and said unto him,
 If all shall be offended in thee, I will never be offended.
 34 Jesus said unto him, Verily I say unto thee, that this
 night, before the cock crow, thou shalt deny me thrice.
 35 Peter saith unto him, Even if I must die with thee, yet
 will I not deny thee. Likewise also said all the disci-
 ples.
 36 Then cometh Jesus with them unto a place called
 Gethsemane, and saith unto his disciples, Sit ye here,
 37 while I go yonder and pray. And he took with him
 Peter and the two sons of Zebedee, and began to be
 38 sorrowful and sore troubled. Then saith he unto them,
 My soul is exceedingly sorrowful, even unto death:
 39 abide ye here, and watch with me. And he went for-

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- ward a little, and fell on his face, and prayed, saying,
O my Father, if it be possible, let this cup pass away
from me: nevertheless, not as I will, but as thou wilt.
- 40 And he cometh unto the disciples, and findeth them
sleeping, and saith unto Peter, What, could ye not
41 watch with me one hour? Watch and pray, that ye enter
not into temptation: the spirit indeed is willing, but the
42 flesh is weak. Again a second time he went away, and
prayed, saying, O my Father, if this cannot pass away,
43 except I drink it, thy will be done. And he came again
and found them sleeping, for their eyes were heavy.
- 44 And he left them again, and went away, and prayed a
45 third time, saying again the same words. Then cometh
he to the disciples, and saith unto them, Sleep on now,
and take your rest: behold, the hour is at hand, and the
Son of man is betrayed unto the hands of sinners.
- 46 Arise, let us be going: behold, he is at hand that betray-
eth me.
- 47 And while he yet spake, lo, Judas, one of the twelve,
came, and with him a great multitude with swords and
staves, from the chief priests and elders of the people.
- 48 Now he that betrayed him gave them a sign, saying,
49 Whomsoever I shall kiss, that is he: take him. And
straightway he came to Jesus, and said, Hail, Rabbi;
50 and kissed him. And Jesus said unto him, Friend, do
that for which thou art come. Then they came and
51 laid hands on Jesus, and took him. And behold, one
of them that were with Jesus stretched out his hand,
and drew his sword, and smote the servant of the high
52 priest, and struck off his ear. Then saith Jesus unto
him, Put up again thy sword into its place: for all they
53 that take the sword shall perish with the sword. Or
thinkest thou that I cannot beseech my Father, and he
shall even now send me more than twelve legions of
54 angels? How then should the scriptures be fulfilled,
55 that thus it must be? In that hour said Jesus to the
multitudes, Are ye come out as against a robber with
swords and staves to seize me? I sat daily in the tem-
56 ple teaching, and ye took me not. But all this is come
to pass, that the scriptures of the prophets might be
fulfilled. Then all the disciples left him, and fled.
- 57 And they that had taken Jesus led him away to the
house of Caiaphas the high priest, where the scribes and
58 the elders were gathered together. But Peter followed
him afar off, unto the court of the high priest, and en-
59 tered in, and sat with the officers, to see the end. Now
the chief priests and the whole council sought false wit-

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ness against Jesus, that they might put him to death;
60 and they found it not, though many false witnesses
61 came. But afterward came two, and said, This man
said, I am able to destroy the temple of God, and to
62 build it in three days. And the high priest stood up,
and said unto him, Answerest thou nothing? what is it
63 which these witness against thee? But Jesus held his
peace. And the high priest said unto him, I adjure
thee by the living God, that thou tell us whether thou be
64 the Christ, the Son of God. Jesus saith unto him, Thou
hast said: nevertheless I say unto you, Henceforth ye
shall see the Son of man sitting at the right hand of
65 power, and coming on the clouds of heaven. Then the
high priest rent his garments, saying, He hath spoken
blasphemy: what further need have we of witnesses?
66 behold, now ye have heard the blasphemy: what think
ye? They answered and said, He is worthy of death.
67 Then did they spit in his face and buffet him: and some
68 smote him with the palms of their hands, saying,
Prophecy unto us, thou Christ: who is he that struck
thee?

69 Now Peter was sitting without in the court: and a
maid came unto him, saying, Thou also wast with
70 Jesus the Galilean. But he denied before them all,
71 saying, I know not what thou sayest. And when he
was gone out into the porch, another *maid* saw him,
and saith unto them that were there, This man also was
72 with Jesus the Nazarene. And again he denied with
73 an oath, I know not the man. And after a little while
they that stood by came and said to Peter, Of a truth
thou also art *one* of them; for thy speech bewrayeth
74 thee. Then began he to curse and to swear, I know
75 not the man. And straightway the cock crew. And
Peter remembered the words which Jesus had said,
Before the cock crow, thou shalt deny me thrice. And
he went out, and wept bitterly.

27 Now when morning was come, all the chief priests
and the elders of the people took counsel against Jesus
2 to put him to death: and they bound him, and led him
away, and delivered him up to Pilate the governor.

3 Then Judas, which betrayed him, when he saw that
he was condemned, repented himself, and brought back
the thirty pieces of silver to the chief priests and elders,
4 saying, I have sinned in that I betrayed innocent blood.
5 But they said, What is that to us? see thou to it. And
he cast down the pieces of silver into the sanctuary, and
6 departed; and he went away and hanged himself. And

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- the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the
7 price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in.
8 Wherefore that field was called, The field of blood, unto
9 this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom
10 certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.
- 11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the
12 Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders,
13 he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against
14 thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.
- 15 Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.
16 And they had then a notable prisoner, called Barabbas.
17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you?
18 Barabbas, or Jesus which is called Christ? For he
19 knew that for envy they had delivered him up. And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that
20 righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they
21 should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said,
22 Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say,
23 Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying,
24 Let him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous
25 man: see ye to it. And all the people answered and said, His blood be on us, and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.
- 27 Then the soldiers of the governor took Jesus into the palace, and gathered unto him the whole band. And

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28 they stripped him, and put on him a scarlet robe. And
29 they plaited a crown of thorns and put it upon his head
and a reed in his right hand; and they kneeled down
before him, and mocked him, saying, Hail, King of the
30 Jews! And they spat upon him, and took the reed and
31 smote him on the head. And when they had mocked
him, they took off from him the robe, and put on him
his garments, and led him away to crucify him.
32 And as they came out, they found a man of Cyrene,
Simon by name: him they compelled to go *with them*
33 that he might bear his cross. And when they were
come unto a place called Golgotha, that is to say, The
34 place of a skull, they gave him wine to drink mingled
with gall: and when he had tasted it, he would not
35 drink. And when they had crucified him, they parted
36 his garments among them, casting lots: and they sat
37 and watched him there. And they set up over his head
his accusation written, THIS IS JESUS THE KING OF
38 THE JEWS. Then are there crucified with him two rob-
39 bers, one on the right hand, and one on the left. And
they that passed by railed on him, wagging their heads,
40 and saying, Thou that destroyest the temple, and build-
est it in three days, save thyself: if thou art the Son of
41 God, come down from the cross. In like manner also
the chief priests mocking *him*, with the scribes and
42 elders, said, He saved others; himself he cannot save.
He is the King of Israel; let him now come down from
43 the cross, and we will believe on him. He trusteth on
God; let him deliver him now, if he desireth him: for
44 he said, I am the Son of God. And the robbers also
that were crucified with him cast upon him the same
reproach.
45 Now from the sixth hour there was darkness over all
46 the land until the ninth hour. And about the ninth
hour Jesus cried with a loud voice, saying, Eli, Eli,
lama sabachthani? that is, my God, my God, why hast
47 thou forsaken me? And some of them that stood there,
when they heard it, said, This man calleth Elijah.
48 And straightway one of them ran, and took a sponge,
and filled it with vinegar, and put it on a reed, and gave
49 him to drink. And the rest said, Let be; let us see
50 whether Elijah cometh to save him. And Jesus cried
again with a loud voice, and yielded up his spirit.
51 And behold, the veil of the temple was rent in twain
from the top to the bottom; and the earth did quake;
52 and the rocks were rent; and the tombs were opened;
and many bodies of the saints that had fallen asleep

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53 were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.
55 And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go your way, make it as sure as ye can.
66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.
5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there

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- 8 shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran
9 to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold
10 of his feet, and worshipped him. Then said Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.
11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests
12 all the things that were come to pass. And when they were assembled with the elders, and had taken counsel,
13 they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while
14 we slept. And if this come to the governor's ears, we
15 will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.
16 But the eleven disciples went into Galilee, unto the
17 mountain where Jesus had appointed them. And when they saw him, they worshipped *him*: but some doubted.
18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and
19 on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father
20 and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

THE GOSPEL ACCORDING TO
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- 1 **THE** beginning of the gospel of Jesus Christ, the Son of God.
- 2 Even as it is written in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
- 3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;
- 4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.
- 5 And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild
- 7 honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose
- 8 shoes I am not worthy to stoop down and unloose. I baptized you with water; but he shall baptize you with the Holy Ghost.
- 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit
- 11 as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.
- 12 And straightway the Spirit driveth him forth into the
- 13 wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.
- 14 Now after that John was delivered up, Jesus came
- 15 into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.
- 16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net
- 17 in the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become

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- 18 fishers of men. And straightway they left the nets, and
19 followed him. And going on a little further, he saw
James the son of Zebedee, and John his brother, who
20 also were in the boat mending the nets. And straight-
way he called them: and they left their father Zebedee
in the boat with the hired servants, and went after him.
21 And they go into Capernaum; and straightway on the
sabbath day he entered into the synagogue and taught.
22 And they were astonished at his teaching: for he taught
23 them as having authority, and not as the scribes. And
straightway there was in their synagogue a man with
24 an unclean spirit; and he cried out, saying, What have
we to do with thee, thou Jesus of Nazareth? art thou
come to destroy us? I know thee who thou art, the
25 Holy One of God. And Jesus rebuked him, saying,
26 Hold thy peace, and come out of him. And the un-
clean spirit, tearing him and crying with a loud voice,
27 came out of him. And they were all amazed, insomuch
that they questioned among themselves, saying, What
is this? a new teaching! with authority he commandeth
28 even the unclean spirits, and they obey him. And the
report of him went out straightway everywhere into all
the region of Galilee round about.
29 And straightway, when they were come out of the
synagogue, they came into the house of Simon and
30 Andrew, with James and John. Now Simon's wife's
mother lay sick of a fever; and straightway they tell
31 him of her: and he came and took her by the hand, and
raised her up; and the fever left her, and she ministered
unto them.
32 And at even, when the sun did set, they brought unto
him all that were sick, and them that were possessed
33 with devils. And all the city was gathered together at
34 the door. And he healed many that were sick with
divers diseases, and cast out many devils; and he suffered
not the devils to speak, because they knew him.
35 And in the morning, a great while before day, he
rose up and went out, and departed into a desert place,
36 and there prayed. And Simon and they that were with
37 him followed after him; and they found him, and say
38 unto him, All are seeking thee. And he saith unto
them, Let us go elsewhere into the next towns, that I
may preach there also; for to this end came I forth.
39 And he went into their synagogues throughout all Gal-
ilee, preaching and casting out devils.
40 And there cometh to him a leper, beseeching him,
and kneeling down to him, and saying unto him, If thou

- 41 wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean.
- 42 And straightway the leprosy departed from him, and he
- 43 was made clean. And he strictly charged him, and
- 44 straightway sent him out, and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which
- 45 Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.
- 2 And when he entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he
- 3 spake the word unto them. And they come, bringing
- 4 unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the
- 5 sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.
- 6 But there were certain of the scribes sitting there, and
- 7 reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even*
- 8 God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them,
- 9 Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and
- 10 walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of
- 11 the palsy), I say unto thee, Arise, take up thy bed, and
- 12 go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
- 13 And he went forth again by the sea side; and all the
- 14 multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me.
- 15 And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

- 16 And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans
- 17 and sinners. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician but they that are sick: I came not to call the righteous but sinners.
- 18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them,
- 20 they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then
- 21 will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old,
- 22 and a worse rent is made. And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they* put new wine into fresh wine-skins.
- 23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples began,
- 24 as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were
- 26 with him? How he entered into the house of God when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave
- 27 also to them that were with him? And he said unto them, The sabbath was made for man, and not man for
- 28 the sabbath: so that the Son of man is lord even of the sabbath.
- 3 And he entered again into the synagogue; and there
- 2 was a man there which had his hand withered. And they watched him, whether he would heal him on the
- 8 sabbath day; that they might accuse him. And he saith unto the man that had his hand withered, Stand forth.
- 4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?
- 5 But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his

- 6 hand was restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.
- 7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, 8 hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng 9 him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch 10 him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art 11 the Son of God. And he charged them much that they should not make him known.
- 12 And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. 13 And he appointed twelve, that they might be with him, 14 and that he might send them forth to preach, and to 15 have authority to cast out devils: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, 16 and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Cananæan, and Judas Iscariot, which also betrayed him.
- 17 And he cometh into a house. And the multitude cometh together again, so that they could not so much 18 as eat bread. And when his friends heard it, they went out to lay hold on him: for they said, He is beside 19 himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and, By the prince 20 of the devils casteth he out the devils. And he called them unto him, and said unto them in parables, How 21 can Satan cast out Satan? And if a kingdom be divided 22 against itself, that kingdom cannot stand. And if a house be divided against itself, that house will not be 23 able to stand. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. 24 But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; 25 and then he will spoil his house. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blas- 26 pheme: but whosoever shall blaspheme against the Holy

- Spirit hath never forgiveness, but is guilty of an eternal
 30 sin: because they said, He hath an unclean spirit.
 31 And there come his mother and his brethren; and,
 standing without, they sent unto him, calling him.
 32 And a multitude was sitting about him; and they say
 unto him, Behold, thy mother and thy brethren without
 33 seek for thee. And he answereth them, and saith,
 34 Who is my mother and my brethren? And looking
 round on them which sat round about him, he saith,
 35 Behold, my mother and my brethren! For whosoever
 shall do the will of God, the same is my brother, and
 sister, and mother.
- 4 And again he began to teach by the sea side. And
 there is gathered unto him a very great multitude, so
 that he entered into a boat, and sat in the sea; and all
 2 the multitude were by the sea on the land. And he
 taught them many things in parables, and said unto
 3 them in his teaching, Harken: Behold, the sower went
 4 forth to sow: and it came to pass, as he sowed, some
seed fell by the way side, and the birds came and
 5 devoured it. And other fell on the rocky *ground*,
 where it had not much earth; and straightway it
 6 sprang up, because it had no deepness of earth: and
 when the sun was risen, it was scorched; and because
 7 it had no root, it withered away. And other fell
 among the thorns, and the thorns grew up, and choked
 8 it, and it yielded no fruit. And others fell into the
 good ground, and yielded fruit, growing up and in-
 creasing; and brought forth, thirtyfold, and sixtyfold,
 9 and a hundredfold. And he said, Who hath ears to
 hear, let him hear.
- 10 And when he was alone, they that were about him
 11 with the twelve asked of him the parables. And he
 said unto them, Unto you is given the mystery of the
 kingdom of God: but unto them that are without, all
 12 things are done in parables: that seeing they may see,
 and not perceive; and hearing they may hear, and not
 understand; lest haply they should turn again, and it
 13 should be forgiven them. And he saith unto them,
 Know ye not this parable? and how shall ye know all
 14 the parables? The sower soweth the word. And these
 15 are they by the way side, where the word is sown; and
 when they have heard, straightway cometh Satan, and
 taketh away the word which hath been sown in them.
 16 And these in like manner are they that are sown upon
 the rocky *places*, who, when they have heard the word,
 17 straightway receive it with joy; and they have no root.

in themselves, but endure for a while; then when tribulation or persecution ariseth because of the word,
 18 straightway they stumble. And others are they that are sown among the thorns; these are they that have heard
 19 the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering
 20 in, choke the word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be
 22 put on the stand? For there is nothing hid, save that it should be manifested; neither was *anything* made
 23 secret, but that it should come to light. If any man
 24 hath ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be
 25 given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a man
 27 should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and
 28 grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full
 29 corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of
 31 God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds
 32 that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word
 34 unto them, as they were able to hear it: and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

35 And on that day, when even was come, he saith unto
 36 them, Let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.
 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now

88 filling. And he himself was in the stern, asleep on the
 cushion: and they awake him, and say unto him,
 39 Master, carest thou not that we perish? And he awoke,
 and rebuked the wind, and said unto the sea, Peace, be
 still. And the wind ceased, and there was a great calm.
 40 And he said unto them, Why are ye fearful? have ye
 41 not yet faith? And they feared exceedingly, and said
 one to another, Who then is this, that even the wind
 and the sea obey him?

5 And they came to the other side of the sea, into the
 2 country of the Gerasenes. And when he was come out
 of the boat, straightway there met him out of the tombs
 3 a man with an unclean spirit, who had his dwelling
 in the tombs: and no man could any more bind him,
 4 no, not with a chain; because that he had been often
 bound with fetters and chains, and the chains had
 been rent asunder by him, and the fetters broken in
 5 pieces: and no man had strength to tame him. And
 always, night and day, in the tombs and in the moun-
 tains, he was crying out, and cutting himself with
 6 stones. And when he saw Jesus from afar, he ran
 7 and worshipped him; and crying out with a loud
 voice, he saith, What have I to do with thee, Jesus,
 thou Son of the Most High God? I adjure thee by
 8 God, torment me not. For he said unto him, Come
 9 forth, thou unclean spirit, out of the man. And he
 asked him, What is thy name? And he saith unto
 10 him, My name is Legion; for we are many. And he
 besought him much that he would not send them
 11 away out of the country. Now there was there on the
 12 mountain side a great herd of swine feeding. And they
 besought him, saying, Send us into the swine, that we
 13 may enter into them. And he gave them leave. And
 the unclean spirits came out, and entered into the
 swine: and the herd rushed down the steep into the sea,
in number about two thousand; and they were choked
 14 in the sea. And they that fed them fled, and told it in
 the city, and in the country. And they came to see
 15 what it was that had come to pass. And they come to
 Jesus, and behold him that was possessed with devils
 sitting, clothed and in his right mind, *even* him that had
 16 the legion: and they were afraid. And they that saw it
 declared unto them how it befell him that was possessed
 17 with devils, and concerning the swine. And they began
 18 to beseech him to depart from their borders. And as he
 was entering into the boat, he that had been possessed
 with devils besought him that he might be with him.

- 19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
- 21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be made whole, and live. And he went with him; and a great multitude followed him, and they thronged him.
- 25 And a woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be made whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague. And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
- 35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the Master any further? But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. And he suffered no man to follow with him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleep-

40 eth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in
 41 where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straight-
 42 way with a great amazement. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

6 And he went out from thence; and he cometh into
 2 his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what*
 3 *mean* such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Josès, and Judas, and Simon? and are not his sisters here with us? And they were offended in
 4 him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among
 5 his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands
 6 upon a few sick folk, and healed them. And he marvelled because of their unbelief.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them
 8 authority over the unclean spirits; and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their
 9 purse; but to go shod with sandals: and, *said he*, put not
 10 on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence.
 11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.
 12 And they went out, and preached that *men* should
 13 repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.
 14 And king Herod heard *thereof*; for his name had become known: and he said, John the Baptist is risen from the dead, and therefore do these powers work in
 15 him. But others said, It is *Elijah*. And others said, *It is a prophet, even as one of the prophets.* But Herod,

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16 when he heard *thereof*, said, John, whom I beheaded,
17 he is risen. For Herod himself had sent forth and laid
hold upon John, and bound him in prison for the sake
of Herodias, his brother Philip's wife; for he had
18 married her. For John said unto Herod, It is not law-
19 ful for thee to have thy brother's wife. And Herodias
set herself against him, and desired to kill him; and she
20 could not; for Herod feared John, knowing that he was
a righteous man and a holy, and kept him safe. And
when he heard him, he was much perplexed; and he
21 heard him gladly. And when a convenient day was
come, that Herod on his birthday made a supper to his
lords, and the high captains, and the chief men of
22 Galilee: and when the daughter of Herodias herself
came in and danced, she pleased Herod and them that
sat at meat with him; and the king said unto the
damsel, Ask of me whatsoever thou wilt, and I will
23 give it thee. And he sware unto her, Whatsoever
thou shalt ask of me, I will give it thee, unto the
24 half of my kingdom. And she went out, and said
unto her mother, What shall I ask? And she said,
25 The head of John the Baptist. And she came in
straightway with haste unto the king, and asked, say-
ing, I will that thou forthwith give me in a charger
26 the head of John the Baptist. And the king was
exceeding sorry; but for the sake of his oaths, and of
27 them that sat at meat, he would not reject her. And
straightway the king sent forth a soldier of his guard,
and commanded to bring his head: and he went and
28 beheaded him in the prison, and brought his head
in a charger, and gave it to the damsel; and the damsel
29 gave it to her mother. And when his disciples heard
thereof, they came and took up his corpse, and laid it in
a tomb.

30 And the apostles gather themselves together unto
Jesus; and they told him all things, whatsoever they
31 had done, and whatsoever they had taught. And he
saith unto them, Come ye yourselves apart into a desert
place, and rest a while. For there were many coming
and going, and they had no leisure so much as to eat.
32 And they went away in the boat to a desert place apart.
33 And *the people* saw them going, and many knew *them*,
and they ran there together on foot from all the cities,
34 and outwent them. And he came forth and saw a great
multitude, and he had compassion on them, because
they were as sheep not having a shepherd: and he began
35 to teach them many things. And when the day was

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- now far spent, his disciples came unto him, and said,
86 The place is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.
37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?
38 And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and
39 two fishes. And he commanded them that all should
40 sit down by companies upon the green grass. And they
41 sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two
42 fishes divided he among them all. And they did all eat,
43 and were filled. And they took up broken pieces,
44 twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men.
45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude
46 away. And after he had taken leave of them, he departed into the mountain to pray. And when even was come, the boat was in the midst of the sea, and he
48 alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but
49 they, when they saw him walking on the sea, supposed
50 that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is
51 I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed
52 in themselves; for they understood not concerning the loaves, but their heart was hardened.
53 And when they had crossed over they came to the
54 land unto Gennesaret, and moored to the shore. And when they were come out of the boat, straightway *the*
55 *people* knew him, and ran round about that whole region, and began to carry about on their beds those that were
56 sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of

his garment: and as many as touched him were made whole.

- 7 And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from
 2 Jerusalem, and had seen that some of his disciples ate
 3 their bread with defiled, that is, unwashen, hands. For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the
 4 elders: and *when they come* from the marketplace, except they wash themselves, they eat not: and many other things there be, which they have received to hold,
 5 washings of cups, and pots, and brassen vessels. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders,
 6 but eat their bread with defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,
 But their heart is far from me.

- 7 But in vain do they worship me,
 Teaching *as their* doctrines the precepts of men.
 8 Ye leave the commandment of God, and hold fast the
 9 tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may
 10 keep your tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh evil of
 11 father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is
 12 Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother;
 13 making void the word of God by your tradition, which ye have delivered: and many such like things ye do.
 14 And he called to him the multitude again, and said unto them, Hear me all of you, and understand:
 15 there is nothing from without the man, that going into him can defile him: but the things which proceed out
 17 of the man are those that defile the man. And when he was entered into the house from the multitude, his
 18 disciples asked of him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the
 19 man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught?
 20 *This he said*, making all meats clean. And he said, That which proceedeth out of the man, that defileth the

21 man. For from within, out of the heart of men, evil
22 thoughts proceed, fornications, thefts, murders, adul-
teries, covetings, wickednesses, deceit, lasciviousnes, an
23 evil eye, railing, pride, foolishness: all these evil things
proceed from within, and defile the man.

24 And from thence he arose, and went away into the
borders of Tyre and Sidon.. And he entered into a
house, and would have no man know it: and he could
25 not be hid. But straightway a woman, whose little
daughter had an unclean spirit, having heard of him,
26 came and fell down at his feet. Now the woman was a
Greek, a Syrophœnician by race. And she besought him
that he would cast forth the devil out of her daughter.
27 And he said unto her, Let the children first be filled:
for it is not meet to take the children's bread and cast
28 it to the dogs. But she answered and saith unto him,
Yea, Lord: even the dogs under the table eat of the
29 children's crumbs. And he said unto her, For this say-
ing go thy way; the devil is gone out of thy daughter.
30 And she went away unto her house, and found the child
laid upon the bed, and the devil gone out.

31 And again he went out from the borders of Tyre, and
came through Sidon unto the sea of Galilee, through
32 the midst of the borders of Decapolis. And they bring
unto him one that was deaf, and had an impediment in
his speech; and they beseech him to lay his hand upon
33 him. And he took him aside from the multitude pri-
vately, and put his fingers into his ears, and he spat,
34 and touched his tongue; and looking up to heaven, he
sighed, and saith unto him, Ephphatha, that is, Be
35 opened. And his ears were opened, and the bond of
36 his tongue was loosed, and he spake plain. And he
charged them that they should tell no man: but the
more he charged them, so much the more a great deal
37 they published it. And they were beyond measure
astonished, saying, He hath done all things well: he
maketh even the deaf to hear, and the dumb to speak.

8 In those days, when there was again a great multi-
tude, and they had nothing to eat, he called unto him
2 his disciples, and saith unto them, I have compassion
on the multitude, because they continue with me now
8 three days, and have nothing to eat: and if I send them
away fasting to their home, they will faint in the way;
4 and some of them are come from far. And his disci-
ples answered him, Whence shall one be able to fill
8 these men with bread here in a desert place? And he
asked them, How many leaves have ye? And they

- 6 said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the
- 7 multitude. And they had a few small fishes: and having blessed them, he commanded to set these also before
- 8 them. And they did eat, and were filled: and they took up, of broken pieces that remained over, seven
- 9 baskets. And they were about four thousand: and he sent them away. And straightway he entered into the
- 10 boat with his disciples, and came into the parts of Dalmanutha.
- 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting
- 12 him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.
- 13 And he left them, and again entering into the boat departed to the other side.
- 14 And they forgot to take bread; and they had not in the
- 15 boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the
- 16 Pharisees and the leaven of Herod. And they reasoned
- 17 one with another, saying, We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened?
- 18 Having eyes, see ye not? and having ears, hear ye not?
- 19 and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve.
- 20 And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say
- 21 unto him, Seven. And he said unto them, Do ye not yet understand?
- 22 And they come unto Bethsaida. And they bring to
- 23 him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou
- 24 aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and
- 26 was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.
- 27 And Jesus went forth, and his disciples, into the

- villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that
- 28 I am? And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets.
- 29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.
- 30 And he charged them that they should tell no man of him.
- 31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the saying openly.
- 32 And Peter took him, and began to rebuke him.
- 33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men.
- 34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.
- 35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.
- 36 For what doth it profit a man, to gain the whole world, and forfeit his life?
- 37 For what should a man give in exchange for his life?
- 38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.
- 9 And he said unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.
- 2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured
- 3 before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten
- 4 them. And there appeared unto them Elijah with
- 5 Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.
- 6 For he wist not what to answer; for they became sore afraid.
- 7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son:
- 8 hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves,

- 9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean. And they asked him, saying, The scribes say that Elijah must first come.
- 12 And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.
- 14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them? And one of the multitude answered him, Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.
- 23 And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand, and raised him up; and he arose.
- 28 And when he was come into the house, his disciples

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- asked him privately, *saying*, We could not cast it out.
29 And he said unto them, This kind can come out by nothing, save by prayer.
- 30 And they went forth from thence, and passed through Galilee; and he would not that any man should know
31 it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three
32 days he shall rise again. But they understood not the saying, and were afraid to ask him.
- 33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in
34 the way? But they held their peace: for they had disputed one with another in the way, who *was* the greatest.
- 35 And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last
36 of all, and minister of all. And he took a little child, and set him in the midst of them: and taking him in
37 his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.
- 38 John said unto him, Master, we saw one casting out devils in my name: and we forbade him, because he
39 followed not us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my
40 name, and be able quickly to speak evil of me. For he
41 that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his re-
42 ward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck,
43 and he were cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to
45 go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet
47 to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two
48 eyes to be cast into hell; where their worm dieth not,
49 and the fire is not quenched. For every one shall be
50 salted with fire. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

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- 10 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he
2 taught them again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his*
3 wife? tempting him. And he answered and said unto
4 them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to
5 put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment.
6 But from the beginning of the creation, Male and female
7 made he them. For this cause shall a man leave his
8 father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more
9 twain, but one flesh. What therefore God hath joined
10 together, let not man put asunder. And in the house
11 the disciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife,
12 and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.
13 And they brought unto him little children, that he should touch them: and the disciples rebuked them.
14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom
15 of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall
16 in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.
17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good? none is good save one, *even* God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he said unto him, Master,
19 all these things have I observed from my youth. And
20 Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in
21 heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.
22 And Jesus looked round about, and saith unto his
23 disciples, How hardly shall they that have riches enter

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- 24 into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that
- 25 trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for
- 26 a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying unto him,
- 27 Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for
- 28 all things are possible with God. Peter began to say unto him, Lo, we have left all, and have followed thee.
- 29 Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the
- 30 gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in
- 31 the world to come eternal life. But many *that are* first shall be last; and the last first.
- 32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things
- 33 that were to happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the
- 34 Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.
- 35 And there come near unto him James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of
- 36 thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one
- 38 on *thy* left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism
- 39 that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized
- 40 withal shall ye be baptized: but to sit on my right hand or on *my* left hand is not mine to give: but *it is for them*
- 41 for whom it hath been prepared. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to
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- him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; 43 and their great ones exercise authority over them. But it is not so among you: but whosoever would become 44 great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. 45 For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- 46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting 47 by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou 48 son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy 49 on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of 50 good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus 51 answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, 52 Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.
- 11 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he 2 sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring 8 him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway 4 he will send him back hither. And they went away, and found a colt tied at the door without in the open 5 street; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the 6 colt? And they said unto them even as Jesus had said: 7 and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon 8 him. And many spread their garments upon the way; and others branches, which they had cut from the fields. 9 And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name 10 of the Lord: Blessed is the kingdom that cometh,

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the kingdom, of our father David: *Hosanna in the highest.*

- 11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.
- 12 And on the morrow, when they were come out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs.
- 14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.
- 15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.
- 19 And every evening he went forth out of the city.
- 20 And as they passed by in the morning, they saw the fig tree withered away from the roots. And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. Verily I say unto you, whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.
- 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things?
- 29 And Jesus said unto them, I will ask of you one ques-

tion, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But should we say, From men—they feared the people: for all verily held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

12 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some, and killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read even this scripture;

The stone which the builders rejected,

The same was made the head of the corner:

11 This was from the Lord,

And it is marvellous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute

15 unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And

- they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him,
- 17 Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.
- 18 And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying,
- 19 Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his
- 20 brother. There were seven brethren: and the first took a
- 21 wife, and dying left no seed; and the second took her, and
- 22 died, leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman
- 23 also died. In the resurrection whose wife shall she be
- 24 of them? for the seven had her to wife. Jesus said unto them, Is it not for this cause that ye err, that ye know
- 25 not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor
- 26 are given in marriage; but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning*
- the Bush, how God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of*
- 27 Jacob? He is not the God of the dead, but of the living: ye do greatly err.
- 28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first
- 29 of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt
- 30 love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy
- 31 strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him,
- 32 Of a truth, Master, thou hast well said that he is one; and there is none other but he: and to love him with all
- 33 the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices.
- 34 And when Jesus saw that he answered discretely, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.
- 35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son

- 86 of David? David himself said in the Holy Spirit,
 The Lord said unto my Lord,
 Sit thou on my right hand;
 Till I make thine enemies the footstool of thy feet.
- 87 David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.
- 88 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and to have salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts: they which devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.
- 41 And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.
- 13 And as he went forth out of the temple, one of his disciples saith unto him, Master, behold, what manner of stones, and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.
- 3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished? And Jesus began to say unto them,
- 6 Take heed that no man lead you astray. Many shall come in my name, saying, I am he; and shall lead many astray. And when ye shall hear of wars and rumours of wars, be not troubled: these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.
- 9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you to judgement, and deliver you up, be

- not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye:
- 12 for it is not ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.
- 14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and let him that is on the housetop not go down, nor enter in, to take anything out of his house:
- 16 and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that it be not in winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be.
- 20 And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe it not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect.
- 23 But take ye heed: behold, I have told you all things beforehand.
- 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
- 28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that he is high, *even* at the doors. Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels
- 33 in heaven, neither the Son, but the Father. Take ye

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heed, watch and pray: for ye know not when the time
34 is. *It is as when a man, sojourning in another country,*
having left his house, and given authority to his ser-
vants, to each one his work, commanded also the porter
35 to watch. Watch therefore: for ye know not when the
lord of the house cometh, whether at even, or at mid-
36 night, or at cockerowing, or in the morning; lest com-
37 ing suddenly he find you sleeping. And what I say
unto you I say unto all, Watch.

14 Now after two days was *the feast of the passover* and
the unleavened bread: and the chief priests and the
scribes sought how they might take him with subtilty,
2 and kill him: for they said, Not during the feast, lest
haply there shall be a tumult of the people.

3 And while he was in Bethany in the house of Simon
the leper, as he sat at meat, there came a woman having
an alabaster cruse of ointment of spikenard very costly;
and she brake the cruse, and poured it over his head.

4 But there were some that had indignation among them-
selves, *saying*, To what purpose hath this waste of the
5 ointment been made? For this ointment might have
been sold for above three hundred pence, and given to
6 the poor. And they murmured against her. But Jesus
said, Let her alone; why trouble ye her? she hath
7 wrought a good work on me. For ye have the poor
always with you, and whensoever ye will ye can do
8 them good: but me ye have not always. She hath done
what she could: she hath anointed my body aforehand
9 for the burying. And verily I say unto you, Whereso-
ever the gospel shall be preached throughout the whole
world, that also which this woman hath done shall be
spoken of for a memorial of her.

10 And Judas Iscariot, he that was one of the twelve,
went away unto the chief priests, that he might deliver
11 him unto them. And they, when they heard it, were
glad, and promised to give him money. And he sought
how he might conveniently deliver him *unto them*.

12 And on the first day of unleavened bread, when they
sacrificed the passover, his disciples say unto him,
Where wilt thou that we go and make ready that thou
13 mayest eat the passover? And he sendeth two of his
disciples, and saith unto them, Go unto the city, and
there shall meet you a man bearing a pitcher of water:

14 follow him; and wheresoever he shall enter in, say to the
goodman of the house, The Master saith, Where is the
guest-chamber, where I shall eat the passover *with you*?
15 disciples? And he will himself shew you a large chamber.



- room furnished *and* ready: and there make ready for
16 us. And the disciples went forth, and came into the
city, and found as he had said unto them: and they
made ready the passover.
- 17 And when it was evening he cometh with the twelve.
18 And as they sat and were eating, Jesus said; Verily I
say unto you, One of you shall betray me, *even* he that
19 eateth with me. They began to be sorrowful, and to
20 say unto him one by one, Is it I? And he said unto
them, *It is* one of the twelve, he that dipbeth with me
21 in the dish. For the Son of man goeth, *even* as it is
written of him: but woe unto that man through whom
the Son of man is betrayed! good were it for that man
if he had not been born.
- 22 And as they were eating, he took bread, and when
he had blessed, he brake it, and gave to them, and said,
23 Take ye: this is my body. And he took a cup; and
when he had given thanks, he gave to them: and they
24 all drank of it. And he said unto them, This is my
25 blood of the covenant, which is shed for many. Verily
I say unto you, I will no more drink of the fruit of the
vine, until that day when I drink it new in the kingdom
of God.
- 26 And when they had sung a hymn, they went out
unto the mount of Olives.
- 27 And Jesus saith unto them, All ye shall be offended:
for it is written, I will smite the shepherd, and the
28 sheep shall be scattered abroad. Howbeit, after I am
29 raised up, I will go before you into Galilee. But Peter
said unto him, Although all shall be offended, yet will
30 not I. And Jesus saith unto him, Verily I say unto
thee, that thou to-day, *even* this night, before the cock
31 crow twice, shalt deny me thrice. But he spake ex-
ceeding vehemently, If I must die with thee, I will not
deny thee. And in like manner also said they all.
- 32 And they came unto a place which was named Geth-
semane: and he saith unto his disciples, Sit ye here,
33 while I pray. And he taketh with him Peter and
James and John, and began to be greatly amazed, and
34 sore troubled. And he saith unto them, My soul is ex-
ceeding sorrowful *even* unto death: abide ye here, and
35 watch. And he went forward a little, and fell on the
ground, and prayed that, if it were possible, the hour
36 might pass away from him. And he said, Abba,
Father, all things are possible unto thee; remove this
cup from me: howbeit not what I will, but what thou
37 wilt. And he cometh, and findeth them sleeping, and

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saith unto Peter, Simon, sleepest thou? couldest thou
38 not watch one hour? Watch and pray, that ye enter not
into temptation: the spirit indeed is willing, but the
39 flesh is weak. And again he went away, and prayed,
40 saying the same words. And again he came, and found
them sleeping, for their eyes were very heavy; and they
41 wist not what to answer him. And he cometh the third
time, and saith unto them, Sleep on now, and take your
rest: it is enough; the hour is come; behold, the Son of
42 man is betrayed into the hands of sinners. Arise, let us
be going: behold, he that betrayeth me is at hand.
43 And straightway, while he yet spake, cometh Judas,
one of the twelve, and with him a multitude with
swords and staves, from the chief priests and the scribes
44 and the elders. Now he that betrayed him had given
them a token, saying, Whomsoever I shall kiss, that is
45 he; take him, and lead him away safely. And when he
was come, straightway he came to him, and saith,
46 Rabbi; and kissed him. And they laid hands on him,
47 and took him. But a certain one of them that stood by
drew his sword, and smote the servant of the high priest,
48 and struck off his ear. And Jesus answered and said
unto them, Are ye come out, as against a robber, with
49 swords and staves to seize me? I was daily with you
in the temple teaching, and ye took me not: but *this is*
50 *done* that the scriptures might be fulfilled. And they
all left him, and fled.
51 And a certain young man followed with him, having
a linen cloth cast about him, over *his* naked body: and
52 they lay hold on him; but he left the linen cloth, and
fled naked.
53 And they led Jesus away to the high priest: and there
come together with him all the chief priests and the
54 elders and the scribes. And Peter had followed him
afar off, even within, into the court of the high priest;
and he was sitting with the officers, and warming him-
55 self in the light of the fire. Now the chief priests and
the whole council sought witness against Jesus to put
56 him to death; and found it not. For many bare false
witness against him, and their witness agreed not to-
57 gether. And there stood up certain, and bare false wit-
58 ness against him, saying, We heard him say, I will de-
stroy this temple that is made with hands, and in three
59 days I will build another made without hands. And
60 not even so did their witness agree together. And the
high priest stood up in the midst, and asked Jesus, say-
ing, Answerest thou nothing? what is it which these

- 61 witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the
- 62 Blessed? And Jesus said, I am; and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest
- 63 rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy
- 64 of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with blows of their hands.
- 65 And as Peter was beneath in the court, there cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, Thou
- 66 also wast with the Nazarene, *even* Jesus. But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock
- 67 crew. And the maid saw him, and began again to say to them that stood by, This is *one* of them. But he again denied it. And after a little while again they
- 68 that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilaean. But he began to curse, and to swear, I know not this man of whom ye speak.
- 69 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.
- 70 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away,
- 71 and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering
- 72 saith unto him, Thou sayest. And the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how
- 73 many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.
- 74 Now at the feast he used to release unto them one prisoner, whom they asked of him. And there was one called Barabbas, *lying* bound with them that had made
- 75 insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him *to do* as he was wont to do unto them.
- 76 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he perceived

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- that for envy the chief priests had delivered him up.
11 But the chief priests stirred up the multitude, that he
12 should rather release Barabbas unto them. And Pilate
again answered and said unto them, What then shall I
13 do unto him whom ye call the King of the Jews? And
14 they cried out again, Crucify him. And Pilate said
unto them, Why, what evil hath he done? But they
15 cried out exceedingly, Crucify him. And Pilate wishing
to content the multitude, released unto them Barabbas,
and delivered Jesus, when he had scourged him, to be crucified.
16 And the soldiers led him away within the court, which
is the Prætorium; and they called together the
17 whole band. And they clothed him with purple, and
18 plaiting a crown of thorns, they put it on him; and
they began to salute him, Hail, King of the Jews!
19 And they smote his head with a reed, and did spit
upon him, and bowing their knees worshipped him.
20 And when they had mocked him, they took off from
him the purple, and put on him his garments. And they
led him out to crucify him.
21 And they compel one passing by, Simon of Cyrene,
coming from the country, the father of Alexander and
Rufus, to go *with them*, that he might bear his cross.
22 And they bring him unto the place Golgotha, which is,
23 being interpreted, The place of a skull. And they
offered him wine mingled with myrrh: but he received
24 it not. And they crucify him, and part his garments
among them, casting lots upon them, what each should
25 take. And it was the third hour, and they crucified
26 him. And the superscription of his accusation was written
27 *over*, THE KING OF THE JEWS. And with him they
crucify two robbers; one on his right hand, and
29 one on his left. And they that passed by railled on
him, wagging their heads, and saying, Ha! thou that
30 destroyest the temple, and buildest it in three days, save
31 thyself, and come down from the cross. In like manner
also the chief priests mocking *him* among themselves
with the scribes said, He saved others; himself
32 he cannot save. Let the Christ, the King of Israel,
now come down from the cross, that we may see and
believe. And they that were crucified with him re-
proached him.
33 And when the sixth hour was come, there was dark-
34 ness over the whole land until the ninth hour. And at
the ninth hour Jesus cried with a loud voice, Eloi, Eloi,
lamma sabachthani? which is, being interpreted, My

- 85 God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, 86 he calleth Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take 87 him down. And Jesus uttered a loud voice, and gave 88 up the ghost. And the veil of the temple was rent in 89 twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son 40 of God. And there were also women beholding from afar, among whom *were* both Mary Magdalene, and Mary the mother of James the less and of Joses, and 41 Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.
- 42 And when even was now come, because it was the 43 Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for 44 the body of Jesus. And Pilate marvelled if he were already dead, and calling unto him the centurion, he 45 asked him whether he had been any while dead. And when he learned it of the centurion, he granted the 46 corpse to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb.
- 47 And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.
- 16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought 2 spices that they might come and anoint him. And very early on the first day of the week, they come to the tomb 3 when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the 4 door of the tomb? and looking up, they see that the stone 5 is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid 7 him! But go, tell his disciples and Peter. He goeth before you into Galilee: there shall ye see him, as he said 8 unto you. And they went out, and fled from the tomb;

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for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

- 9 Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom
10 he had cast out seven devils. She went and told them that had been with him, as they mourned and wept.
11 And they, when they heard that he was alive, and had been seen of her, disbelieved.
12 And after these things he was manifested in another form unto two of them, as they walked, on their way
13 into the country. And they went away and told it unto the rest: neither believed they them.
14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was
15 risen. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.
16 He that believeth and is baptized shall be saved; but
17 he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues;
18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.
19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the
20 right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

THE GOSPEL ACCORDING TO
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- 1 FORASMUCH as many have taken in hand to draw up
2 a narrative concerning those matters which have been
3 fulfilled among us, even as they delivered them unto
4 us, which from the beginning were eyewitnesses and
5 ministers of the word, it seemed good to me also, hav-
6 ing traced the course of all things accurately from the
7 first, to write unto thee in order, most excellent The-
8 ophilus; that thou mightest know the certainty concern-
9 ing the things wherein thou wast instructed.
- 5 THERE was in the days of Herod, king of Judæa, a
6 certain priest named Zacharias, of the course of Abijah:
7 and he had a wife of the daughters of Aaron, and her
8 name was Elisabeth. And they were both righteous
9 before God, walking in all the commandments and
10 ordinances of the Lord blameless. And they had no
11 child, because that Elisabeth was barren, and they both
12 were *now* well stricken in years.
- 8 NOW it came to pass, while he executed the priest's
9 office before God in the order of his course, according
10 to the custom of the priest's office, his lot was to enter
11 into the temple of the Lord and burn incense. And
12 the whole multitude of the people were praying with-
13 out at the hour of incense. And there appeared unto
14 him an angel of the Lord standing on the right side
15 of the altar of incense. And Zacharias was troubled
16 when he saw *him*, and fear fell upon him. But the
17 angel said unto him, Fear not, Zacharias: because thy
supplication is heard, and thy wife Elisabeth shall bear
18 thee a son, and thou shalt call his name John. And
19 thou shalt have joy and gladness; and many shall
20 rejoice at his birth. For he shall be great in the sight
21 of the Lord, and he shall drink no wine nor strong
drink; and he shall be filled with the Holy Ghost, even
22 from his mother's womb. And many of the children of
23 Israel shall he turn unto the Lord their God. And he
shall go before his face in the spirit and power of Eli-
jah, to turn the hearts of the fathers to the children,
and the disobedient to *walk* in the wisdom of the just;

to make ready for the Lord a people prepared for him.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; and he continued making signs unto them, and remained dumb.

23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto

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me according to thy word. And the angel departed from her.

- 39 And Mary arose in these days and went into the hill
40 country with haste, into a city of Judah; and entered
41 into the house of Zacharias and saluted Elisabeth. And
it came to pass, when Elisabeth heard the salutation of
42 Mary, the babe leaped in her womb; and Elisabeth was
filled with the Holy Ghost; and she lifted up her voice
with a loud cry, and said blessed *art* thou among women,
43 and blessed *is* the fruit of thy womb. And whence is
this to me, that the mother of my Lord should come
44 unto me? For behold, when the voice of thy salutation
came into mine ears, the babe leaped in my womb for
45 joy. And blessed *is* she that believed; for there shall be
a fulfilment of the things which have been spoken to
46 her from the Lord. And Mary said,

My soul doth magnify the Lord,

- 47 And my spirit hath rejoiced in God my Saviour.

- 48 For he hath looked upon the low estate of his hand-
maiden:

For behold, from henceforth all generations shall
call me blessed.

- 49 For he that is mighty hath done to me great things;
And holy is his name.

- 50 And his mercy is unto generations and generations
On them that fear him.

- 51 He hath shewed strength with his arm;
He hath scattered the proud in the imagination of
their heart.

- 52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.

- 53 The hungry he hath filled with good things;
And the rich he hath sent empty away.

- 54 He hath holpen Israel his servant,
That he might remember mercy

- 55 (As he spake unto our fathers)

Toward Abraham and his seed for ever.

- 56 And Mary abode with her about three months, and
returned unto her house.

- 57 Now Elisabeth's time was fulfilled that she should be
58 delivered; and she brought forth a son. And her neigh-
bours and her kinsfolk heard that the Lord had magni-
fied his mercy towards her; and they rejoiced with her.

- 59 And it came to pass on the eighth day, that they came
to circumcise the child; and they would have called
60 him Zacharias, after the name of his father. And his
mother answered and said, Not so; but he shall be called

- 61 John. And they said unto her, There is none of thy
 62 kindred that is called by this name. And they made
 signs to his father, what he would have him called.
 63 And he asked for a writing tablet, and wrote, saying,
 64 His name is John. And they marvelled all. And his
 mouth was opened immediately, and his tongue *loosed*,
 65 and he spake, blessing God. And fear came on all that
 dwelt round about them: and all these sayings were
 noised abroad throughout all the hill country of Judæa.
 66 And all that heard them laid them up in their heart,
 saying, What then shall this child be? For the hand of
 the Lord was with him.
 67 And his father Zacharias was filled with the Holy
 Ghost, and prophesied, saying,
 68 Blessed be the Lord, the God of Israel;
 For he hath visited and wrought redemption for
 his people,
 69 And hath raised up a horn of salvation for us
 In the house of his servant David
 70 (As he spake by the mouth of his holy prophets
 which have been since the world began),
 71 Salvation from our enemies, and from the hand of
 all that hate us;
 72 To shew mercy towards our fathers,
 And to remember his holy covenant;
 73 The oath which he sware unto Abraham our father,
 74 To grant unto us that we being delivered out of the
 hand of our enemies
 Should serve him without fear,
 75 In holiness and righteousness before him all our
 days.
 76 Yea and thou, child, shalt be called the prophet of
 the Most High:
 For thou shalt go before the face of the Lord to
 make ready his ways;
 77 To give knowledge of salvation unto his people
 In the remission of their sins,
 78 Because of the tender mercy of our God,
 Whereby the dayspring from on high shall visit us,
 79 To shine upon them that sit in darkness and the
 shadow of death;
 To guide our feet into the way of peace.
 80 And the child grew, and waxed strong in spirit, and
 was in the deserts till the day of his shewing unto
 Israel.
 2 Now it came to pass in those days, there went out a
 decree from Cæsar Augustus, that all the world should

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2 be enrolled. This was the first enrolment made when
3 Quirinius was governor of Syria. And all went to en-
4 rol themselves, every one to his own city. And Joseph
also went up from Galilee, out of the city of Nazareth,
into Judæa, to the city of David, which is called Beth-
lehem, because he was of the house and family of
5 David; to enrol himself with Mary, who was betrothed
6 to him, being great with child. And it came to pass,
while they were there, the days were fulfilled that she
7 should be delivered. And she brought forth her first-
born son; and she wrapped him in swaddling clothes,
and laid him in a manger, because there was no room
for them in the inn.

8 And there were shepherds in the same country abid-
ing in the field, and keeping watch by night over their
9 flock. And an angel of the Lord stood by them, and
the glory of the Lord shone round about them: and they
10 were sore afraid. And the angel said unto them, Be
not afraid; for behold, I bring you good tidings of
11 great joy which shall be to all the people: for there is
born to you this day in the city of David a Saviour,
12 which is Christ the Lord. And this is the sign unto
you; Ye shall find a babe wrapped in swaddling clothes,
13 and lying in a manger. And suddenly there was with
the angel a multitude of the heavenly host praising God,
and saying, .

14 Glory to God in the highest,
And on earth peace among men in whom he is
well pleased.

15 And it came to pass, when the angels went away from
them into heaven, the shepherds said one to another,
Let us now go even unto Bethlehem, and see this thing
that is come to pass, which the Lord hath made known
16 unto us. And they came with haste, and found both
Mary and Joseph, and the babe lying in the manger.
17 And when they saw it, they made known concerning
the saying which was spoken to them about this child.
18 And all that heard it wondered at the things which were
19 spoken unto them by the shepherds. But Mary kept all
20 these sayings, pondering them in her heart. And the
shepherds returned, glorifying and praising God for all
the things that they had heard and seen, even as it
was spoken unto them.

21 And when eight days were fulfilled for circumcising
him, his name was called JESUS, which was so called by
the angel before he was conceived in the womb.

22 And when the days of their purification according to

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- the law of Moses were fulfilled, they brought him up to
23 Jerusalem, to present him to the Lord (as it is written
in the law of the Lord, Every male that openeth the
24 womb shall be called holy to the Lord), and to offer a
sacrifice according to that which is said in the law of
the Lord, A pair of turtledoves, or two young pigeons.
25 And behold, there was a man in Jerusalem, whose name
was Simeon; and this man was righteous and devout,
looking for the consolation of Israel: and the Holy Spirit
26 was upon him. And it had been revealed unto him by the
Holy Spirit, that he should not see death, before he had
27 seen the Lord's Christ. And he came in the Spirit into the
temple: and when the parents brought in the child Jesus,
that they might do concerning him after the custom of
28 the law, then he received him into his arms, and blessed
God, and said,
29 Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all
peoples;
32 A light for revelation to the Gentiles,
And the glory of thy people Israel.
33 And his father and his mother were marvelling at the
34 things which were spoken concerning him; and Simeon
blessed them, and said unto Mary his mother, Behold,
this *child* is set for the falling and rising up of many
35 in Israel; and for a sign which is spoken against; yea
and a sword shall pierce through thine own soul; that
36 thought out of many hearts may be revealed. And
there was one Anna, a prophetess, the daughter of
Phanuel, of the tribe of Asher (she was of a great age,
having lived with a husband seven years from her vir-
37 ginity, and she had been a widow even for fourscore and
four years), which departed not from the temple, wor-
shipping with fastings and supplications night and day.
38 And coming up at that very hour she gave thanks unto
God, and spake of him to all them that were looking
39 for the redemption of Jerusalem. And when they had
accomplished all things that were according to the law
of the Lord, they returned into Galilee, to their own
city Nazareth.
40 And the child grew, and waxed strong, filled with
wisdom: and the grace of God was upon him.
41 And his parents went every year to Jerusalem at the
42 feast of the passover. And when he was twelve years
43 old, they went up after the custom of the feast; and

when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and
 44 his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:
 45 and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after
 46 three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking
 47 them questions: and all that heard him were amazed at his understanding and his answers. And when they
 48 saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he
 49 said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And
 50 he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52 And Jesus advanced in wisdom and stature, and in favour with God and men.

3 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and
 2 Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John
 3 the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the
 4 baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make his paths straight.

5 Every valley shall be filled,
 And every mountain and hill shall be brought low;

And the crooked shall become straight,
 And the rough ways smooth;

6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned
 8 you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise

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- 9 up children unto Abraham: And even now is the axe
also laid unto the root of the trees: every tree therefore
that bringeth not forth good fruit is hewn down, and
cast into the fire. And the multitudes asked him, saying,
10 What then must we do? And he answered and said unto
11 them, He that hath two coats, let him impart to him
that hath none; and he that hath food, let him do like-
12 wise. And there came also publicans to be baptized,
13 and they said unto him, Master, what must we do? And
he said unto them, Extort no more than that which is
14 appointed you. And soldiers also asked him, saying,
And we, what must we do? And he said unto them,
Do violence to no man, neither exact *anything* wrong-
fully; and be content with your wages
15 And as the people were in expectation, and all men
reasoned in their hearts concerning John, whether
16 haply he were the Christ; John answered, saying unto
them all, I indeed baptize you with water; but there
cometh he that is mightier than I, the latchet of whose
shoes I am not worthy to unloose: he shall baptize you
17 with the Holy Ghost and *with* fire: whose fan is in his
hand, thoroughly to cleanse his threshing-floor, and to
gather the wheat into his garner; but the chaff he will
burn up with unquenchable fire.
18 With many other exhortations therefore preached he
19 good tidings unto the people; but Herod the tetrarch,
being reproved by him for Herodias his brother's wife,
and for all the evil things which Herod had done,
20 added yet this above all, that he shut up John in
prison.
21 Now it came to pass, when all the people were bap-
tized, that, Jesus also having been baptized, and pray-
22 ing, the heaven was opened, and the Holy Ghost de-
scended in a bodily form, as a dove, upon him, and a
voice came out of heaven, Thou art my beloved Son; in
thee I am well pleased.
23 And Jesus himself, when he began to teach, was about
thirty years of age, being the son (as was supposed) of
24 Joseph, the son of Heli, the son of Matthat, the son of
Levi, the son of Melchi, the son of Jannai, the son of
25 Joseph, the son of Mattathias, the son of Amos, the son
of Nanum, the son of Esli, the son of Naggai, the son of
26 Maath, the son of Mattathias, the son of Semein; the son
27 of Josech, the son of Joda, the son of Joanan, the son of
Rhesa, the son of Zerubbabel, the son of Shealtiel, the
28 son of Neri, the son of Melchi, the son of Addi, the son
29 of Cosam, the son of Elmadam, the son of Er, the son of

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Jesus, the son of Eleazar, the son of Jerim, the son of
 30 Matthat, the son of Levi, the son of Symeon, the son of
 Judas, the son of Joseph, the son of Jonam, the son of
 31 Eliakim, the son of Melea, the son of Menna, the son of
 32 Mattatha, the son of Nathan, the son of David, the son
 of Josse, the son of Obed, the son of Boas, the son of
 33 Salmon, the son of Nahshon, the son of Amminadab, the
 son of Arni, the son of Hezron, the son of Perez, the son
 34 of Judah, the son of Jacob, the son of Isaac, the son of
 35 Abraham, the son of Terah, the son of Nahor, the son
 of Serug, the son of Reu, the son of Peleg, the son of
 36 Eber, the son of Shelah, the son of Cainan, the son of
 Arphaxad, the son of Shem, the son of Noah, the son of
 37 Lamech, the son of Methuselah, the son of Enoch, the
 son of Jared, the son of Mahalaleel, the son of Cainan,
 38 the son of Enos, the son of Seth, the son of Adam, the
 son of God.

4 And Jesus, full of the Holy Spirit, returned from
 the Jordan, and was led by the Spirit in the wilder-
 2 ness during forty days, being tempted of the devil.
 And he did eat nothing in those days: and when they
 3 were completed, he hungered. And the devil said
 unto him, If thou art the Son of God, command this
 4 stone that it become bread. And Jesus answered unto
 him, It is written, Man shall not live by bread alone.
 5 And he led him up, and shewed him all the kingdoms
 6 of the world in a moment of time. And the devil said
 unto him, To thee will I give all this authority, and
 the glory of them: for it hath been delivered unto me;
 7 and to whomsoever I will I give it. If thou therefore
 8 wilt worship before me, it shall all be thine. And
 Jesus answered and said unto him, It is written, Thou
 shalt worship the Lord thy God, and him only shalt
 9 thou serve. And he led him to Jerusalem, and set him
 on the pinnacle of the temple, and said unto him, If
 thou art the Son of God, cast thyself down from hence:
 10 for it is written,

He shall give his angels charge concerning thee, to
 guard thee:

11 and,
 On their hands they shall bear thee up,
 Lest haply thou dash thy foot against a stone:
 12 And Jesus answering said unto him, It is said, Thou
 shalt not tempt the Lord thy God.
 13 And when the devil had completed every temptation,
 he departed from him for a season.
 14 And Jesus returned in the power of the Spirit into

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- Galilee: and a fame went out concerning him through
15 all the region round about. And he taught in their
synagogues, being glorified of all.
- 16 And he came to Nazareth, where he had been brought
up: and he entered, as his custom was, into the syn-
17 agogue on the sabbath day, and stood up to read. And
there was delivered unto him the book of the prophet
Isaiah. And he opened the book, and found the place
where it was written,
18 The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to
the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.
- 20 And he closed the book, and gave it back to the atten-
dant and sat down: and the eyes of all in the synagogue
21 were fastened on him. And he began to say unto them,
To-day hath this scripture been fulfilled in your ears.
- 22 And all bare him witness, and wondered at the words
of grace which proceeded out of his mouth: and they
23 said, Is not this Joseph's son? And he said unto them,
Doubtless ye will say unto me this parable, Physician,
heal thyself: whatsoever we have heard done at Caper-
24 naum, do also here in thine own country. And he
said, Verily I say unto you, No prophet is acceptable in
25 his own country. But of a truth I say unto you, There
were many widows in Israel in the days of Elijah, when
the heaven was shut up three years and six months,
26 when there came a great famine over all the land; and
unto none of them was Elijah sent, but only to Zare-
phath, in the land of Sidon, unto a woman that was a
27 widow. And there were many lepers in Israel in the
time of Elisha the prophet; and none of them was
28 cleansed, but only Naaman the Syrian. And they were
all filled with wrath in the synagogue, as they heard
29 these things; and they rose up, and cast him forth out
of the city, and led him unto the brow of the hill
whereon their city was built, that they might throw him
30 down headlong. But he passing through the midst of
them went his way.
- 31 And he came down to Capernaum, a city of Galilee.
- 32 And he was teaching them on the sabbath day: and
they were astonished at his teaching; for his word was
33 with authority. And in the synagogue there was a
man, which had a spirit of an unclean devil; and he

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- 84 cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, 36 having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. 37 And there went forth a rumour concerning him into every place of the region round about.
- 38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him 39 for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
- 40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed 41 them. And devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.
- 42 And when it was day, he came out and went into a desert place: and the multitude sought after him, and came unto him, and would have stayed him, that he 43 should not go from them. But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.
- 44 And he was preaching in the synagogues of Galilee.
- 45 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was 2 standing by the lake of Gennesaret; and he saw two boats staid by the lake: but the fishermen had gone 3 out of them and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.
- 4 And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a 5 draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I 6 will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets 7 were breaking; and they beckoned unto their partners

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- in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.
- And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed.
- And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But Jesus perceiving their reasonings, answered and said unto them, What reason ye in your hearts? Whether is easier to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before them,

and took up that wheron he lay, and departed to his
 26 house, glorifying God. And amazement took hold on
 all, and they glorified God; and they were filled with
 fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and beheld a
 publican, named Levi, sitting at the place of toll, and
 28 said unto him, Follow me. And he forsook all, and
 29 rose up and followed him. And Levi made him a
 great feast in his house: and there was a great multi-
 tude of publicans and of others that were sitting at meat
 30 with them. And the Pharisees and their scribes mur-
 mured against his disciples, saying, Why do ye eat
 31 and drink with the publicans and sinners? And Jesus
 answering said unto them, They that are whole have
 32 no need of a physician; but they that are sick. I am not
 come to call the righteous but sinners to repentance.
 33 And they said unto him, The disciples of John fast
 often, and make supplications; likewise also the *disciples*
 34 of the Pharisees; but thine eat and drink. And Jesus
 said unto them, Can ye make the sons of the bride-
 35 chamber fast, while the bridegroom is with them? But
 the days will come; and when the bridegroom shall be
 taken away from them, then will they fast in those
 36 days. And he spake also a parable unto them; No
 man rendeth a piece from a new garment and putteth
 it upon an old garment; else he will rend the new, and
 also the piece from the new will not agree with the old.
 37 And no man putteth new wine into old wine-skins; else
 the new wine will burst the skins, and itself will be
 38 spilled, and the skins will perish. But new wine must
 39 be put into fresh wine-skins. And no man having
 drunk old *wine* desireth new: for he saith, The old is
 good.

6 Now it came to pass on a sabbath, that he was going
 through the cornfields; and his disciples plucked the ears
 2 of corn, and did eat, rubbing them in their hands. But
 certain of the Pharisees said, Why do ye that which it
 3 is not lawful to do on the sabbath day? And Jesus
 answering them said, Have ye not read even this, what
 David did, when he was an hungred, he, and they that
 4 were with him; how he entered into the house of God,
 and did take and eat the shewbread, and gave also to them
 that were with him; which it is not lawful to eat save
 5 for the priests alone? And he said unto them, The Son
 of man is lord of the sabbath.

6 And it came to pass on another sabbath, that he
 entered into the *synagogue* and taught: and there was

- 7 a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how
 8 to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood
 9 forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? To save
 10 a life, or to destroy it? And he looked round about on them all, and said unto him, Stretch forth thy hand.
 11 And he did so: and his hand was restored. But they were filled with madness; and communed one with another what they might do to Jesus.
 12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night
 13 in prayer to God. And when it was day, he called his disciples: and he chose from them twelve, whom also
 14 he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and
 15 Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon which was
 16 called the Zealot, and Judas the son of James, and
 17 Judas Iscariot, which was the traitor; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be
 18 healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him: for power came forth from him, and healed *them* all.
 20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the kingdom of God.
 21 Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh.
 22 Blessed *are* ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's
 23 sake. Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner
 24 did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation.
 25 Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall
 26 mourn and weep. Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies,
 28 do good to them that hate you, bless them that curse
 29 you, pray for them that despitefully use you. To him
 that smiteth thee on the *one* cheek offer also the other;
 and from him that taketh away thy cloke withhold not
 30 thy coat also. Give to every one that asketh thee; and
 of him that taketh away thy goods ask them not again.
 31 And as ye would that men should do to you, do ye also
 32 to them likewise. And if ye love them that love you,
 what thank have ye? for even sinners love those that
 33 love them. And if ye do good to them that do good to
 you, what thank have ye? for even sinners do the
 34 same. And if ye lend to them of whom ye hope to
 receive, what thank have ye? even sinners lend to sin-
 35 ners, to receive again as much. But love your enemies,
 and do *them* good, and lend, never despairing; and your
 reward shall be great, and ye shall be sons of the Most
 High: for he is kind toward the unthankful and evil.
 36 Be ye merciful, even as your Father is merciful. And
 37 judge not, and ye shall not be judged: and condemn not,
 and ye shall not be condemned: release, and ye shall
 38 be released: give, and it shall be given unto you; good
 measure, pressed down, shaken together, running over,
 shall they give into your bosom. For with what mea-
 sure ye mete it shall be measured to you again.
 39 And he spake also a parable unto them, Can the blind
 guide the blind? shall they not both fall into a pit?
 40 The disciple is not above his master: but every one
 41 when he is perfected shall be as his master. And why
 beholdest thou the mote that is in thy brother's eye,
 but considerest not the beam that is in thine own eye?
 42 Or how canst thou say to thy brother, Brother, let me
 cast out the mote that is in thine eye, when thou thyself
 beholdest not the beam that is in thine own eye? Thou
 hypocrite, cast out first the beam out of thine own eye,
 and then shalt thou see clearly to cast out the mote that
 43 is in thy brother's eye. For there is no good tree that
 bringeth forth corrupt fruit; nor again a corrupt tree
 44 that bringeth forth good fruit. For each tree is known
 by its own fruit. For of thorns men do not gather figs,
 45 nor of a bramble bush gather they grapes. The good man
 out of the good treasure of his heart bringeth forth that
 which is good; and the evil *man* out of the evil *treasure*
 bringeth forth that which is evil: for out of the abun-
 dance of the heart his mouth speaketh.
 46 And why call ye me, Lord, Lord, and do not the
 47 things which I say? Every one that cometh unto me,

and heareth my words, and doeth them, I will shew you
 48 to whom he is like: he is like a man building a house,
 who digged and went deep, and laid a foundation upon
 the rock: and when a flood arose, the stream brake
 against that house, and could not shake it: because it
 49 had been well builded. But he that heareth, and doeth
 not, is like a man that built a house upon the earth
 without a foundation; against which the stream brake,
 and straightway it fell in; and the ruin of that house
 was great.

7 After he had ended all his sayings in the ears of the
 people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear
 3 unto him, was sick and at the point of death. And

when he heard concerning Jesus, he sent unto him
 elders of the Jews, asking him that he would come

4 and save his servant. And they, when they came to
 Jesus, besought him earnestly, saying, He is worthy

5 that thou shouldest do this for him: for he loveth our
 6 nation, and himself built us our synagogue. And

Jesus went with them. And when he was now not
 far from the house, the centurion sent friends to him,

saying unto him, Lord, trouble not thyself: for I am
 not worthy that thou shouldest come under my roof:

7 wherefore neither thought I myself worthy to come
 unto thee: but say the word, and my servant shall

8 be healed. For I also am a man set under authority,
 having under myself soldiers: and I say to this one,

Go, and he goeth; and to another, Come, and he
 cometh; and to my servant, Do this, and he doeth

9 it. And when Jesus heard these things, he mar-
 velled at him, and turned and said unto the multi-
 tude that followed him, I say unto you, I have not

10 found so great faith, no, not in Israel. And they
 that were sent, returning to the house, found the

servant whole.

11 And it came to pass soon afterwards, that he went
 to a city called Nain; and his disciples went with

12 him, and a great multitude. Now when he drew
 near to the gate of the city, behold, there was carried

out one that was dead, the only son of his mother,
 and she was a widow: and much people of the city

13 was with her. And when the Lord saw her, he had
 compassion on her, and said unto her, Weep not.

14 And he came nigh and touched the bier: and the
 bearers stood still. And he said, Young man, I say

15 unto thee, Arise. And he that was dead sat up, and

- began to speak. And he gave him to his mother.
- 16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and,
- 17 God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.
- 18 And the disciples of John told him of all these things.
- 19 And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or
- 20 look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for
- 21 another? In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind
- 22 he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached
- 23 to them. And blessed is he, whosoever shall find none occasion of stumbling in me.
- 24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a
- 25 reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately,
- 26 are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a
- 27 prophet. This is he of whom it is written,
Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.
- 28 I say unto you, Among them that are born of women there is none greater than John: yet he that is but little
- 29 in the kingdom of God is greater than he. And all the people when they heard, and the publicans, justified
- 30 God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves
- 31 the counsel of God, being not baptized of him. Whereunto then shall I liken the men of this generation, and
- 32 to what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance;
- 33 we wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye
- 34 say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man,

- and a winebibber, a friend of publicans and sinners!
- 35 And wisdom is justified of all her children.
- 36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's
- 37 house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she
- 38 brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.
- 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him,
- 40 that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And
- 41 he saith, Master, say on. A certain lender had two debtors: the one owed five hundred pence, and the
- 42 other fifty. When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love
- 43 him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him,
- 44 Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet:
- 45 but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my
- 46 feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the*
- 48 *same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.
- 8 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with
- 2 him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone
- 3 out, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

- 4 And when a great multitude came together, and they of every city resorted unto him: he spake by a parable:
 5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under
 6 foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered
 7 away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and
 8 choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.
- 9 And his disciples asked him what this parable might
 10 be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they
 11 may not understand. Now the parable is this: The
 12 seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may
 13 not believe and be saved. And those on the rock
 14 are they which, when they have heard, receive the word with joy; and these have no root, which for a while
 15 believe, and in time of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no
 16 fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.
- 17 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light.
 18 For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come
 19 to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.
- 20 And there came to him his mother and brethren, and they could not come at him for the crowd. And it was told him, Thy mother and thy brethren stand
 21 without, desiring to see thee. But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.
- 22 Now it came to pass on one of those days, that he

entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

And they arrived at the country of the Gerasenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he commanded the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the devil into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many devils were entered into him. And they intreated him that he would not command them to depart into the abyss.

Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with devils was made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the devils were gone out prayed him that he

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might be with him: but he sent him away, saying,
80 Return to thy house, and declare how great things God
hath done for thee. And he went his way, publishing
throughout the whole city how great things Jesus had
done for him.

40 And as Jesus returned, the multitude welcomed him;
41 for they were all waiting for him. And behold, there
came a man named Jairus, and he was a ruler of the
synagogue: and he fell down at Jesus' feet, and
42 besought him to come into his house; for he had an
only daughter, about twelve years of age, and she lay
a dying. But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years,
which had spent all her living upon physicians, and
44 could not be healed of any, came behind him, and
touched the border of his garment: and immediately the
45 issue of her blood stanch'd. And Jesus said, Who is
it that touched me? And when all denied, Peter said,
and they that were with him, Master, the multitudes
46 press thee and crush thee. But Jesus said, Some one
did touch me: for I perceived that power had gone
47 forth from me. And when the woman saw that she
was not hid, she came trembling, and falling down before
him declared in the presence of all the people for what
cause she touched him, and how she was healed imme-
48 diately. And he said unto her, Daughter, thy faith hath
made thee whole: go in peace.

49 While he yet spake, there cometh one from the ruler
of the synagogue's house, saying, Thy daughter is dead;
50 trouble not the Master. But Jesus hearing it, answered
him, Fear not: only believe, and she shall be made
51 whole. And when he came to the house, he suffered
not any man to enter in with him, save Peter, and John,
and James, and the father of the maiden and her mother.
52 And all were weeping, and bewailing her: but he said,
53 Weep not; for she is not dead, but sleepeth. And they
laughed him to scorn, knowing that she was dead.
54 But he, taking her by the hand, called, saying, Maiden,
55 arise. And her spirit returned, and she rose up imme-
diately: and he commanded that something be given her
56 to eat. And her parents were amazed: but he charged
them to tell no man what had been done.

9 And he called the twelve together, and gave them
power and authority over all devils, and to cure dis-
eases. And he sent them forth to preach the kingdom
3 of God, and to heal the sick. And he said unto them,
Take nothing for your journey, neither staff, nor wallet,

- 4 nor bread, nor money; neither have two coats. And
 into whatsoever house ye enter, there abide, and thence
 5 depart. And as many as receive you not, when ye de-
 part from that city, shake off the dust from your feet
 6 for a testimony against them. And they departed, and
 went throughout the villages, preaching the gospel, and
 healing everywhere.
- 7 Now Herod the tetrarch heard of all that was done:
 and he was much perplexed, because that it was said by
 8 some, that John was risen from the dead; and by some,
 that Elijah had appeared; and by others, that one of the
 9 old prophets was risen again. And Herod said, John I
 beheaded: but who is this, about whom I hear such
 things? And he sought to see him.
- 10 And the apostles, when they were returned, declared
 unto him what things they had done. And he took
 them, and withdrew apart to a city called Bethsaida.
- 11 But the multitudes perceiving it followed him: and he
 welcomed them, and spake to them of the kingdom of
 God, and them that had need of healing he healed.
- 12 And the day began to wear away; and the twelve came,
 and said unto him, Send the multitude away, that they
 may go into the villages and country round about, and
 lodge, and get victuals: for we are here in a desert place.
- 13 But he said unto them, Give ye them to eat. And they
 said, We have no more than five loaves and two fishes;
 except we should go and buy food for all this people.
- 14 For they were about five thousand men. And he said
 unto his disciples, Make them sit down in companies,
 15 about fifty each. And they did so, and made them all
 16 sit down. And he took the five loaves and the two
 fishes, and looking up to heaven, he blessed them, and
 brake; and gave to the disciples to set before the multi-
 17 tude. And they did eat, and were all filled: and there
 was taken up that which remained over to them of
 broken pieces, twelve baskets.
- 18 And it came to pass, as he was praying alone, the dis-
 ciples were with him: and he asked them, saying, Who
 19 do the multitudes say that I am? And they answering
 said, John the Baptist; but others say, Elijah; and
 20 others, that one of the old prophets is risen again. And
 he said unto them, But who say ye that I am? And
 21 Peter answering said, The Christ of God. But he
 charged them, and commanded them to tell this to no
 22 man; saying, The Son of man must suffer many things,
 and be rejected of the elders and chief priests and
 scribes, and be killed, and the third day be raised up.

23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, 25 the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory of the Father*, 27 and of the holy angels. But I tell you of a truth, There be some of them that stand here, which shall in 29 no wise taste of death, till they see the kingdom of God.

28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, 30 and his raiment *became white and dazzling*. And behold, there talked with him two men, which were Moses and Elijah; who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: 34 and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they 35 entered into the cloud. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. 36 And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. And behold, a man from the multitude cried, saying, Master, I beseech thee to look upon my son; 39 for he is mine only child: and behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising 40 him sorely. And I besought thy disciples to cast it out; 41 and they could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. 42 And as he was yet a coming, the devil dashed him

down, and tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back
43 to his father. And they were all astonished at the majesty of God.

But while all were marvelling at all the things which
44 he did, he said unto his disciples, Let these words sink into your ears: for the Son of man shall be delivered up
45 into the hands of men. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

46 And there arose a reasoning among them, which of
47 them should be greatest. But when Jesus saw the reasoning of their heart, he took a little child, and set
48 him by his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him;
50 because he followeth not with us. But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

51 And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his
52 face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the
53 Samaritans, to make ready for him. And they did not receive him, because his face was *as though he were*
54 going to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?
55 But he turned, and rebuked them. And they went to
56 another village.

57 And as they went in the way, a certain man said unto
58 him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not
59 where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and
60 bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad
61 the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to
62 them that are at my house. But Jesus said unto him,

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- No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.
- 10 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plentiful, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.
- 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.
- 17 And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

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- 21 In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea,
- 22 Father; for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willet to reveal *him*. And turning to the disciples, he said privately, Blessed *are* the eyes
- 24 which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.
- 25 And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal
- 26 life? And he said unto him, What is written in the
- 27 law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with
- 28 all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself,
- 30 said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed,
- 31 leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he
- 32 passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him,
- 33 passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and came to him,
- 34 and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him
- 35 to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.
- 36 Which of these three, thinkest thou, proved neighbour
- 37 unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.
- 38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha
- 39 received him into her house. And she had a sister

called Mary, which also sat at the Lord's feet, and
 40 heard his word. But Martha was cumbered about
 much serving; and she came up to him, and said, Lord,
 dost thou not care that my sister did leave me to serve
 41 alone? bid her therefore that she help me. But the
 Lord answered and said unto her, Martha, Martha, thou
 42 art anxious and troubled about many things: but one
 thing is needful: for Mary hath chosen the good part,
 which shall not be taken away from her.

11 And it came to pass, as he was praying in a certain
 place, that when he ceased, one of his disciples said
 unto him, Lord, teach us to pray, even as John also
 2 taught his disciples. And he said unto them, When ye
 pray, say, Father, Hallowed be thy name. Thy king-
 3 dom come. Give us day by day our daily bread. And
 4 forgive us our sins; for we ourselves also forgive every
 one that is indebted to us. And bring us not into
 temptation.

5 And he said unto them, Which of you shall have a
 friend, and shall go unto him at midnight, and say to
 6 him, Friend, lend me three loaves; for a friend of mine
 is come to me from a journey, and I have nothing to
 7 set before him; and he from within shall answer and
 say, Trouble me not: the door is now shut, and my
 children are with me in bed; I cannot rise and give
 8 thee? I say unto you, Though he will not rise and
 give him, because he is his friend, yet because of his
 importunity he will arise and give him as many as he
 9 needeth. And I say unto you, Ask, and it shall be
 given you; seek, and ye shall find; knock, and it shall
 10 be opened unto you. For every one that asketh re-
 ceiveth; and he that seeketh findeth; and to him that
 11 knocketh it shall be opened. And of which of you that
 is a father shall his son ask a loaf, and he give him a
 stone? or a fish, and he for a fish give him a serpent?
 12 Or if he shall ask an egg, will he give him a scorpion?
 13 If ye then, being evil, know how to give good gifts
 unto your children, how much more shall *your* heavenly
 Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil *which was dumb*.
 And it came to pass, when the devil was gone out,
 the dumb man spake; and the multitudes marvelled.
 15 But some of them said, By Beelzebub the prince of the
 16 devils casteth he out devils. And others, tempting him,
 17 sought of him a sign from heaven. But he, knowing
 their thoughts, said unto them, every kingdom divided
 against itself is brought to desolation; and a house

- 18 *divided against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub.*
- 19 *And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out devils,*
- 20 *then is the kingdom of God come upon you. When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him*
- 21 *his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he*
- 22 *that gathereth not with me scattereth. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out.*
- 23 *And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.*
- 24 *And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and*
- 25 *the breast which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.*
- 26 *And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be*
- 27 *given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south*
- 28 *shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon;*
- 29 *and behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.*
- 30 *No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that*
- 31 *they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body*
- 32 *also is full of darkness. Look therefore whether the*

36 light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

37 Now as he spake, a Pharisee asketh him to dine with
38 him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first
39 washed before dinner. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion
40 and wickedness. Ye foolish ones, did not he that made
41 the outside make the inside also? Howbeit give for alms those things which are within; and behold, all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not
43 to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the
44 salutations in the marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45 And one of the lawyers answering saith unto him,
46 Master, in saying this thou reproachest us also. And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves
47 touch not the burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets, and
48 your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed
49 them, and ye build *their tombs*. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute;
50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this
51 generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this
52 generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to press upon *him* vehemently,
54 and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth.

12 In the mean time, when the many thousands of the multitude were gathered together, insomuch that they

trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

- 22 And he said unto his disciples, Therefore I say unto
 you, Be not anxious for *your* life, what ye shall eat; nor
 23 yet for your body, what ye shall put on. For the life
 is more than the food, and the body than the raiment.
 24 Consider the ravens, that they sow not, neither reap;
 which have no store-chamber nor barn; and God feedeth
 them: of how much more value are ye than the birds!
 25 And which of you by being anxious can add a cubit
 26 unto his stature? If then ye are not able to do even
 that which is least, why are ye anxious concerning the
 27 rest? Consider the lilies, how they grow: they toil not,
 neither do they spin; yet I say unto you, Even Solomon
 28 in all his glory was not arrayed like one of these. But
 if God doth so clothe the grass in the field, which to-day
 is, and to-morrow is cast into the oven; how much more
 29 *shall he clothe* you, O ye of little faith? And seek not
 ye what ye shall eat, and what ye shall drink, neither
 30 be ye of doubtful mind. For all these things do the
 nations of the world seek after: but your Father know-
 31 eth that ye have need of these things. Howbeit seek ye
 his kingdom, and these things shall be added unto you.
 32 Fear not, little flock; for it is your Father's good pleas-
 33 ure to give you the kingdom. Sell that ye have, and
 give alms; make for yourselves purses which wax not
 old, a treasure in the heavens that faileth not, where no
 34 thief draweth near, neither moth destroyeth. For where
 your treasure is, there will your heart be also.
 35 Let your loins be girded about, and your lamps burn-
 36 ing; and be ye yourselves like unto men looking for
 their lord, when he shall return from the marriage feast;
 that, when he cometh and knocketh, they may straight-
 37 way open unto him. Blessed are those servants, whom
 the lord when he cometh shall find watching: verily I
 say unto you, that he shall gird himself, and make them
 38 sit down to meat, and shall come and serve them. And
 if he shall come in the second watch, and if in the third,
 39 and find *them* so, blessed are those *servants*. But know
 this, that if the master of the house had known in what
 hour the thief was coming, he would have watched, and
 40 not have left his house to be broken through. Be ye
 also ready: for in an hour that ye think not the Son of
 man cometh.
 41 And Peter said, Lord, speakest thou this parable unto
 42 us, or even unto all? And the Lord said, Who then is
 the faithful and wise steward, whom his lord shall set
 over his household, to give them their portion of food
 43 in due season? Blessed is that servant, whom his lord

- 44 when he cometh shall find so doing. Of a truth I say
 unto you, that he will set him over all that he hath.
- 45 But if that servant shall say in his heart, My lord delay-
 eth his coming; and shall begin to beat the menservants
 and the maidservants, and to eat and drink, and to be
 46 drunken; the lord of that servant shall come in a day
 when he expecteth not, and in an hour when he know-
 eth not, and shall cut him asunder, and appoint his por-
 47 tion with the unfaithful. And that servant, which knew
 his lord's will, and made not ready, nor did according
 48 to his will, shall be beaten with many stripes; but he
 that knew not, and did things worthy of stripes, shall be
 beaten with few stripes. And to whomsoever much is
 given, of him shall much be required: and to whom
 they commit much, of him will they ask the more.
- 49 I came to cast fire upon the earth; and what will I, if
 50 it is already kindled? But I have a baptism to be bap-
 tized with; and how am I straitened till it be accom-
 51 plished! Think ye that I am come to give peace in the
 52 earth? I tell you, Nay; but rather division: for there
 shall be from henceforth five in one house divided, three
 53 against two, and two against three. They shall be
 divided, father against son, and son against father;
 mother against daughter, and daughter against her
 mother; mother in law against her daughter in law, and
 daughter in law against her mother in law.
- 54 And he said to the multitudes also, When ye see a
 cloud rising in the west, straightway ye say, There
 55 cometh a shower; and so it cometh to pass. And when
 ye see a south wind blowing, ye say, There will be a
 56 scorching heat; and it cometh to pass. Ye hypocrites,
 ye know how to interpret the face of the earth and the
 heaven; but how is it that ye know not how to interpret
 57 this time? And why even of yourselves judge ye not
 58 what is right? For as thou art going with thine adver-
 sary before the magistrate, on the way give diligence to
 be quit of him; lest haply he hale thee unto the judge,
 and the judge shall deliver thee to the officer, and the
 59 officer shall cast thee into prison. I say unto thee, Thou
 shalt by no means come out thence, till thou have paid
 the very last mite.
- 13 Now there were some present at that very season
 which told him of the Galileans, whose blood Pilate
 2 had mingled with their sacrifices. And he answered
 and said unto them, Think ye that these Galileans
 were sinners above all the Galileans, because they have
 3 suffered these things? I tell you, Nay: but, except ye

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- 4 repent, ye shall all in like manner perish. Or those
eighteen, upon whom the tower in Siloam fell, and
killed them, think ye that they were offenders above all
5 the men that dwell in Jerusalem? I tell you, Nay: but,
except ye repent, ye shall all likewise perish.
- 6 And he spake this parable; A certain man had a fig
tree planted in his vineyard; and he came seeking fruit
7 thereon, and found none. And he said unto the vine-
dresser, Behold, these three years I come seeking fruit
on this fig tree, and find none: cut it down; why doth
8 it also cumber the ground? And he answering saith
unto him, Lord, let it alone this year also, till I shall
9 dig about it, and dung it: and if it bear fruit thence-
forth, *well*; but if not, thou shalt cut it down.
- 10 And he was teaching in one of the synagogues on the
11 sabbath day. And behold, a woman which had a spirit
of infirmity eighteen years; and she was bowed together,
12 and could in no wise lift herself up. And when Jesus
saw her, he called her, and said to her, Woman, thou
13 art loosed from thine infirmity. And he laid his hands
upon her: and immediately she was made straight, and
14 glorified God. And the ruler of the synagogue, being
moved with indignation because Jesus had healed on
the sabbath, answered and said to the multitude, There
are six days in which men ought to work: in them there-
fore come and be healed, and not on the day of the
15 sabbath. But the Lord answered him, and said, Ye
hypocrites, doth not each one of you on the sabbath
loose his ox or his ass from the stall, and lead him away
16 to watering? And ought not this woman, being a
daughter of Abraham, whom Satan had bound, lo, *these*
eighteen years, to have been loosed from this bond on
17 the day of the sabbath? And as he said these things, all
his adversaries were put to shame: and all the multitude
rejoiced for all the glorious things that were done by
him.
- 18 He said therefore, Unto what is the kingdom of God
19 like? and whereunto shall I liken it? It is like unto a
grain of mustard seed, which a man took, and cast into
his own garden; and it grew, and became a tree; and
the birds of the heaven lodged in the branches thereof.
- 20 And again he said, Whereunto shall I liken the kingdom
21 of God? It is like unto leaven, which a woman took
and hid in three measures of meal, till it was all leav-
ened.
- 22 And he went on his way through cities and villages,
23 teaching, and journeying on unto Jerusalem. And one

- said unto him, Lord, are they few that be saved?
- 24 And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter
- 25 in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to
- 26 you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and
- 27 thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all
- 28 ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.
- 29 And they shall come from the east and west, and from the north and south, and shall sit down in the
- 30 kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.
- 31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would
- 32 fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third *day* I am perfected. Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a
- 34 prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood
- 35 under her wings, and ye would not! Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.
- 14 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat
- 2 bread, that they were watching him. And behold, there was before him a certain man which had the
- 3 dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath,
- 4 or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto
- 5 them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on
- 6 a sabbath day? And they could not answer again unto these things.
- 7 And he spake a parable unto those which were bidden,

- when he marked how they chose out the chief seats;
 8 saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of
 9 him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin
 10 with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory
 11 in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
- 12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense
 13 be made thee. But when thou makest a feast, bid the
 14 poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.
- 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that
 16 shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper; and he
 17 bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things
 18 are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a
 19 field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought
 20 five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a
 21 wife, and therefore I cannot come. And the servant came, and told his lord these things. Then the master
 22 of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring
 23 in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command
 24 is done, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled.
 25 For I say unto you, that none of those men which were bidden shall taste of my supper.
- 26 Now there went with him great multitudes: and he
 26 turned, and said unto them, If any man cometh unto

me, and hateth not his own father, and mother, and wife,
 27 own life also, he cannot be my disciple. Whosoever
 doth not bear his own cross, and come after me, cannot
 28 be my disciple. For which of you, desiring to build a
 tower, doth not first sit down and count the cost,
 29 whether he have *wherewith* to complete it? Lest haply,
 when he hath laid a foundation, and is not able to finish,
 30 all that behold begin to mock him, saying, This man
 31 began to build, and was not able to finish. Or what
 king, as he goeth to encounter another king in war, will
 not sit down first and take counsel whether he is able
 with ten thousand to meet him that cometh against him
 32 with twenty thousand? Or else, while the other is yet
 a great way off, he sendeth an ambassage, and asketh
 33 conditions of peace. So therefore whosoever he be of
 you that renounceth not all that he hath, he cannot be
 34 my disciple. Salt therefore is good: but if even the
 salt have lost its savour, wherewith shall it be seasoned?
 35 It is fit neither for the land nor for the dunghill: *men*
 cast it out. He that hath ears to hear, let him hear.

15 Now all the publicans and sinners were drawing near
 2 unto him for to hear him. And both the Pharisees and
 the scribes murmured, saying, This man receiveth sin-
 3 ners, and eateth with them.

4 And he spake unto them this parable, saying, What
 man of you, having a hundred sheep, and having lost
 one of them, doth not leave the ninety and nine in the
 wilderness, and go after that which is lost, until he find
 5 it? And when he hath found it, he layeth it on his
 6 shoulders, rejoicing. And when he cometh home, he
 calleth together his friends and his neighbours, saying
 unto them, Rejoice with me, for I have found my sheep
 7 which was lost. I say unto you, that even so there
 shall be joy in heaven over one sinner that repenteth,
more than over ninety and nine righteous persons, which
 need no repentance.

8 Or what woman having ten pieces of silver, if she
 lose one piece, doth not light a lamp, and sweep the
 9 house, and seek diligently until she find it? And when
 she hath found it, she calleth together her friends and
 neighbours, saying, Rejoice with me, for I have found
 10 the piece, which I had lost. Even so, I say unto you,
 there is joy in the presence of the angels of God over
 11 one sinner that repenteth.

12 And he said, A certain man had two sons: and the
 younger of them said to his father, Father, give me the

portion of *thy* substance that falleth to me. And he
 18 divided unto them his living. And not many days after
 the younger son gathered all together, and took his
 journey into a far country; and there he wasted his sub-
 14 stance with riotous living. And when he had spent all,
 there arose a mighty famine in that country; and he be-
 15 gan to be in want. And he went and joined himself to
 one of the citizens of that country; and he sent him into
 16 his fields to feed swine. And he would fain have been
 filled with the husks that the swine did eat: and no man
 17 gave unto him. But when he came to himself he said,
 How many hired servants of my father's have bread
 18 enough and to spare, and I perish here with hunger! I
 will arise and go to my father, and will say unto him,
 Father, I have sinned against heaven, and in thy sight:
 19 I am no more worthy to be called thy son: make me as
 20 one of thy hired servants. And he arose, and came
 to his father. But while he was yet afar off, his father
 saw him, and was moved with compassion, and ran,
 21 and fell on his neck, and kissed him. And the son
 said unto him, Father, I have sinned against heaven,
 and in thy sight: I am no more worthy to be called
 22 thy son. But the father said to his servants, Bring
 forth quickly the best robe, and put it on him; and
 23 put a ring on his hand, and shoes on his feet: and
 bring the fatted calf, *and* kill it, and let us eat, and
 24 make merry: for this my son was dead, and is alive
 again; he was lost, and is found. And they began to
 25 be merry. Now his elder son was in the field: and
 as he came and drew nigh to the house, he heard
 26 music and dancing. And he called to him one of the
 servants, and inquired what these things might be.
 27 And he said unto him, Thy brother is come; and thy
 father hath killed the fatted calf, because he hath re-
 28 ceived him safe and sound. But he was angry, and
 would not go in: and his father came out, and intreated
 29 him. But he answered and said to his father, Lo, these
 many years do I serve thee, and I never transgressed a
 commandment of thine: and *yet* thou never gavest me a
 30 kid, that I might make merry with my friends: but
 when this thy son came, which hath devoured thy liv-
 ing with harlots, thou killedst for him the fatted calf.
 31 And he said unto him, Son, thou art ever with me, and
 32 all that is mine is thine. But it was meet to make merry
 and be glad: for this thy brother was dead, and is alive
 again; and *was* lost, and is found.

16 And he said also unto the disciples; There was a cer-

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tain rich man, which had a steward; and the same was
2 accused unto him that he was wasting his goods. And
he called him, and said unto him, What is this that
I hear of thee? render the account of thy stewardship;
3 for thou canst be no longer steward. And the steward
said within himself, What shall I do, seeing that
my lord taketh away the stewardship from me? I
4 have not strength to dig; to beg I am ashamed. I
am resolved what to do, that, when I am put out of
the stewardship, they may receive me into their houses.
5 And calling to him each one of his lord's debtors, he
said to the first, How much owest thou unto my lord?
6 And he said, A hundred measures of oil. And he
said unto him, Take thy bond, and sit down quickly
7 and write fifty. Then said he to another, And how
much owest thou? And he said, A hundred measures
of wheat. He saith unto him, Take thy bond, and
8 write fourscore. And his lord commended the unright-
eous steward because he had done wisely: for the sons
of this world are for their own generation wiser than
9 the sons of the light. And I say unto you, Make to
yourselves friends by means of the mammon of unright-
eousness; that, when it shall fail, they may receive you
10 into the eternal tabernacles. He that is faithful in a
very little is faithful also in much: and he that is un-
righteous in a very little is unrighteous also in much.
11 If therefore ye have not been faithful in the unrighteous
mammon, who will commit to your trust the true riches?
12 And if ye have not been faithful in that which is an-
13 other's, who will give you that which is your own? No
servant can serve two masters: for either he will hate
the one, and love the other; or else he will hold to one,
and despise the other. Ye cannot serve God and mam-
mon.
14 And the Pharisees, who were lovers of money, heard
15 all these things; and they scoffed at him. And he said
unto them, Ye are they that justify yourselves in the
sight of men; but God knoweth your hearts: for that
which is exalted among men is an abomination in the
16 sight of God. The law and the prophets were until
John: from that time the gospel of the kingdom of God
is preached, and every man entereth violently into it.
17 But it is easier for heaven and earth to pass away, than
18 for one tittle of the law to fall. Every one that putteth
away his wife, and marrieth another, committeth adul-
tery: and he that marrieth one that is put away from a
husband committeth adultery.

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19 Now there was a certain rich man, and he was clothed
in purple and fine linen, faring sumptuously every day:
20 and a certain beggar named Lazarus was laid at his gate,
21 full of sores, and desiring to be fed with the *crumbs* that
fell from the rich man's table; yea, even the dogs came
22 and licked his sores. And it came to pass, that the beg-
gar died, and that he was carried away by the angels
into Abraham's bosom: and the rich man also died, and
23 was buried. And in Hades he lifted up his eyes, being
in torments, and seeth Abraham afar off, and Lazarus
24 in his bosom. And he cried and said, Father Abraham,
have mercy on me, and send Lazarus, that he may dip
the tip of his finger in water, and cool my tongue; for I
25 am in anguish in this flame. But Abraham said, Son,
remember that thou in thy lifetime receivedst thy good
things, and Lazarus in like manner evil things: but now
26 here he is comforted, and thou art in anguish. And be-
side all this; between us and you there is a great gulf
fixed, that they which would pass from hence to you
may not be able, and that none may cross over from
27 thence to us. And he said, I pray thee therefore, fath-
er, that thou wouldest send him to my father's house;
28 for I have five brethren; that he may testify unto them,
29 lest they also come into this place of torment. But
Abraham saith, They have Moses and the prophets; let
30 them hear them. And he said, Nay, father Abraham:
but if one go to them from the dead, they will repent.
31 And he said unto him, If they hear not Moses and the
prophets, neither will they be persuaded, if one rise
from the dead.

17 And he said unto his disciples, It is impossible but
that occasions of stumbling should come: but woe unto
2 him, through whom they come! It were well for him
if a millstone were hanged about his neck, and he were
thrown into the sea, rather than that he should cause
3 one of these little ones to stumble. Take heed to your-
selves: if thy brother sin, rebuke him; and if he repent,
4 forgive him. And if he sin against thee seven times in
the day, and seven times turn again to thee, saying, I
repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our
6 faith. And the Lord said, If ye have faith as a grain of
mustard seed, ye would say unto this sycamine tree, Be
thou rooted up, and be thou planted in the sea; and it
7 would have obeyed you. But who is there of you, hav-
ing a servant plowing or keeping sheep, that will say
unto him, when he is come in from the field, Come

- 8 straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
- 9 Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.
- 11 And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, saying, 12 Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they 13 were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him 14 thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the 15 nine? Were there none found that returned to give glory to God, save this stranger? And he said unto 16 him, Arise, and go thy way: thy faith hath made thee whole.
- 17 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall 18 they say, Lo, here! or, There! for lo, the kingdom of God is within you.
- 19 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to 20 you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be 21 in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days 22 of the Son of man. They ate, they drank, they married; they were given in marriage, until the day that Noah entered into the ark, and the flood came, 23 and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they 24 bought, they sold, they planted, they builded; but in

- the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the 31 Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in 32 the field likewise not return back. Remember Lot's 33 wife. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it. 34 I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be 35 left. There shall be two women grinding together; 37 the one shall be taken, and the other shall be left. And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.
- 18 And he spake a parable unto them to the end that they 2 ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, and re- 3 garded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine 4 adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, 5 nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual 6 coming. And the Lord said, Hear what the unright- 7 eous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffer- 8 ing over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?
- 9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set 10 all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, 14 saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.
- 15 And they brought unto him also their babes, that he

should touch them: but when the disciples saw it, they
 16 rebuked them. But Jesus called them unto him, saying,
 Suffer the little children to come unto me, and forbid
 17 them not: for of such is the kingdom of God. Verily
 I say unto you, Whosoever shall not receive the king-
 dom of God as a little child, he shall in no wise enter
 therein.

18 And a certain ruler asked him, saying, Good Master,
 19 what shall I do to inherit eternal life? And Jesus said
 unto him, Why callest thou me good? none is good,
 20 save one, *even* God. Thou knowest the command-
 ments, Do not commit adultery, Do not kill, Do not
 steal, Do not bear false witness, Honour thy father and
 21 mother. And he said, All these things have I observed
 22 from my youth up. And when Jesus heard it, he said
 unto him, One thing thou lackest yet: sell all that thou
 hast, and distribute unto the poor, and thou shalt have
 23 treasure in heaven: and come, follow me. But when
 he heard these things, he became exceeding sorrow-
 24 ful; for he was very rich. And Jesus seeing him said,
 How hardly shall they that have riches enter into the
 25 kingdom of God! For it is easier for a camel to enter
 into the kingdom of God. And they that heard it said,
 27 Then who can be saved? But he said, The things
 which are impossible with men are possible with God.
 28 And Peter said, Lo, we have left our own, and followed
 29 thee. And he said unto them, Verily I say unto you,
 There is no man that hath left house, or wife, or
 brethren, or parents, or children, for the kingdom of
 30 God's sake, who shall not receive manifold more in this
 time, and in the world to come eternal life.

31 And he took unto him the twelve, and said unto
 them, Behold, we go up to Jerusalem, and all the things
 that are written by the prophets shall be accomplished
 32 unto the Son of man. For he shall be delivered up
 unto the Gentiles, and shall be mocked, and shamefully
 33 entreated, and spit upon: and they shall scourge and
 34 kill him: and the third day he shall rise again. And
 they understood none of these things; and this saying
 was hid from them, and they perceived not the things
 that were said.

35 And it came to pass, as he drew nigh unto Jericho,
 36 a certain blind man sat by the way side begging: and
 hearing a multitude going by, he inquired what this
 37 meant. And they told him, that Jesus of Nazareth
 38 passeth by. And he cried, saying, Jesus, thou son of

- 89 David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David,
- 40 have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come
- 41 near, he asked him, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my
- 42 sight. And Jesus said unto him, Receive thy sight: thy
- 43 faith hath made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.
- 19 And he entered and was passing through Jericho.
- 2 And behold, a man called by name Zacchæus; and he
- 3 was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd,
- 4 because he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him: for he
- 5 was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide
- 6 at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with
- 8 a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted
- 9 aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of
- 40 man came to seek and to save that which was lost.
- 11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was
- 12 immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself
- 13 a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them,
- 14 Trade ye *herewith* till I come. But his citizens hated him, and sent an ambassage after him, saying, We will
- 15 not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.
- 16 And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found

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faithful in a very little, have thou authority over ten
18 cities. And the second came, saying, Thy pound,
19 Lord, hath made five pounds. And he said unto him
20 also, Be thou also over five cities. And another came,
saying, Lord, behold, *here is* thy pound, which I kept laid
21 up in a napkin: for I feared thee, because thou art an
austere man: thou takest up that thou layedst not down,
22 and reapest that thou didst not sow. He saith unto him,
Out of thine own mouth will I judge thee, thou wicked
servant. Thou knewest that I am an austere man; tak-
ing up that I laid not down, and reaping that I did not
23 sow; then wherefore gavest thou not my money into the
bank, and I at my coming should have required it with
24 interest? And he said unto them that stood by, Take
away from him the pound, and give it unto him that
25 hath the ten pounds. And they said unto him, Lord,
26 he hath ten pounds. I say unto you that unto every one
that hath shall be given; but from him that hath not,
even that which he hath shall be taken away from him.
27 Howbeit these mine enemies, which would not that I
should reign over them, bring hither, and slay them be-
fore me.
28 And when he had thus spoken, he went on before,
going up to Jerusalem.
29 And it came to pass, when he drew nigh unto Beth-
phage and Bethany, at the mount that is called *the*
30 *mount* of Olives, he sent two of the disciples, saying,
Go your way into the village over against you; in the
which as ye enter ye shall find a colt tied, whereon no
31 man ever yet sat: loose him, and bring him. And if
any one ask you, Why do ye loose him? thus shall
32 ye say, The Lord hath need of him. And they
that were sent went away, and found even as he had
33 said unto them. And as they were loosing the colt,
the owners thereof said unto them, Why loose ye the
34 colt? And they said, The Lord hath need of him.
35 And they brought him to Jesus: and they threw their
36 garments upon the colt, and set Jesus thereon. And
as he went, they spread their garments in the way.
37 And as he was now drawing nigh, *even* at the descent
of the mount of Olives, the whole multitude of the dis-
ciples began to rejoice and praise God with a loud voice
38 for all the mighty works which they had seen; saying,
Blessed is the King that cometh in the name of the
39 Lord: peace in heaven, and glory in the highest. And
some of the Pharisees from the multitude said unto
40 him, Master, rebuke thy disciples. And he answered

and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city and wept
42 over it, saying, If thou hadst known in this day, even
thou, the things which belong unto peace! but now they
43 are hid from thine eyes. For the days shall come upon
thee, when thine enemies shall cast up a bank about
thee, and compass thee round, and keep thee in on every
44 side, and shall dash thee to the ground, and thy chil-
dren within thee; and they shall not leave in thee one
stone upon another; because thou knewest not the time
of thy visitation.

45 And he entered into the temple, and began to cast out
46 them that sold, saying unto them, It is written, And my
house shall be a house of prayer: but ye have made it a
den of robbers.

47 And he was teaching daily in the temple. But the
chief priests and the scribes and the principal men of
48 the people sought to destroy him: and they could not
find what they might do; for the people all hung upon
him, listening.

20 And it came to pass, on one of the days, as he was
teaching the people in the temple, and preaching the
gospel, there came upon him the chief priests and the
2 scribes with the elders; and they spake, saying unto
him, Tell us: By what authority doest thou these
things? or who is he that gave thee this authority?
3 And he answered and said unto them, I also will ask
4 you a question; and tell me: The baptism of John, was
5 it from heaven, or from men? And they reasoned with
themselves, saying, If we shall say, From heaven; he
6 will say, Why did ye not believe him? But if we shall
say, From men; all the people will stone us: for they
7 be persuaded that John was a prophet. And they an-
8 swered, that they knew not whence *it was*. And Jesus
said unto them, Neither tell I you by what authority I
do these things.

9 And he began to speak unto the people this parable:
A man planted a vineyard, and let it out to husband-
men, and went into another country for a long time.
10 And at the season he sent unto the husbandmen a ser-
vant, that they should give him of the fruit of the
vineyard: but the husbandmen beat him, and sent him
11 away empty. And he sent yet another servant: and
him also they beat, and handled him shamefully, and
12 sent him away empty. And he sent yet a third: and
13 him also they wounded, and cast him forth. And the

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lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him.
14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him,
15 that the inheritance may be ours. And they cast him forth out of the vineyard, and killed him. What there-
16 fore will the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they
17 said, God forbid. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable
20 against them. And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, and acceptest not the person of *any*, but of a truth teachest the way of God: Is
22 it lawful for us to give tribute unto Cæsar, or not? But
24 he perceived their craftiness, and said unto them, Shew me a penny. Whose image and superscription hath it?

25 And they said, Cæsar's. And he said unto them, Then render unto Cæsar the things that are Cæsar's, and
26 unto God the things that are God's. And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

27 And there came to him certain of the Sadducees, they which say that there is no resurrection; and they
28 asked him, saying, Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up
29 seed unto his brother. There were therefore seven
30 brethren: and the first took a wife, and died childless;
31 and the second; and the third took her; and likewise
32 the seven also left no children, and died. Afterward
33 the woman also died. In the resurrection therefore whose wife of them shall she be? for the seven had
34 her to wife. And Jesus said unto them, The sons of
35 this world marry, and are given in marriage: but they

that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given
 36 in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God,
 37 being sons of the resurrection. But that the dead are raised, even Moses shewed, in *the place concerning the* Bush, when he calleth the Lord the God of Abraham,
 38 and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live
 39 unto him. And certain of the scribes answering said,
 40 Master, thou hast well said. For they durst not any more ask him any question.

41 And he said unto them, How say they that the
 42 Christ is David's son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,
 Sit thou on my right hand,

43 Till I make thine enemies the footstool of thy feet.
 44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said unto his
 46 disciples, Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at
 47 feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

21 And he looked up, and saw the rich men that were
 2 casting their gifts into the treasury. And he saw a
 3 certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow
 4 cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

5 And as some spake of the temple, how it was
 6 adorned with goodly stones and offerings, he said, As for these things which ye behold, the days will come, in which there shall not be left here one stone upon
 7 another, that shall not be thrown down. And they asked him, saying, Master, when therefore shall these things be? and what *shall be* the sign when these things
 8 are about to come to pass? And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am he; and, The time is at hand: go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

- 10 Then said he unto them, Nation shall rise against
 11 nation, and kingdom against kingdom: and there shall
 be great earthquakes, and in divers places famines and
 pestilences; and there shall be terrors and great signs
 12 from heaven. But before all these things, they shall
 lay their hands on you, and shall persecute you, deliver-
 ing you up to the synagogues and prisons, bringing
 you before kings and governors for my name's sake.
 13 It shall turn unto you for a testimony. Settle it there-
 14 fore in your hearts, not to meditate beforehand how to
 15 answer: for I will give you a mouth and wisdom, which
 all your adversaries shall not be able to withstand or to
 16 gainsay. But ye shall be delivered up even by parents,
 and brethren, and kinsfolk, and friends; and *some* of
 17 you shall they cause to be put to death. And ye shall
 18 be hated of all men for my name's sake. And not a
 19 hair of your head shall perish. In your patience ye
 shall win your souls.
 20 But when ye see Jerusalem compassed with armies,
 21 then know that her desolation is at hand. Then let
 them that are in Judæa flee unto the mountains; and
 let them that are in the midst of her depart out; and
 22 let not them that are in the country enter therein. For
 these are days of vengeance, that all things which are
 23 written may be fulfilled. Woe unto them that are with
 child and to them that give suck in those days! for
 there shall be great distress upon the land, and wrath
 24 unto this people. And they shall fall by the edge of
 the sword, and shall be led captive into all the nations:
 and Jerusalem shall be trodden down of the Gentiles,
 25 until the times of the Gentiles be fulfilled. And there
 shall be signs in sun and moon and stars; and upon the
 earth distress of nations, in perplexity for the roaring
 26 of the sea and the billows; men fainting for fear, and
 for expectation of the things which are coming on the
 world: for the powers of the heavens shall be shaken.
 27 And then shall they see the Son of man coming in a
 28 cloud with power and great glory. But when these
 things begin to come to pass, look up, and lift up your
 heads; because your redemption draweth nigh.
 29 And he spake to them a parable: Behold the fig tree,
 30 and all the trees: when they now shoot forth, ye see it
 and know of your own selves that the summer is now
 31 nigh. Even so ye also, when ye see these things coming
 to pass, know ye that the kingdom of God is nigh.
 32 Verily I say unto you, This generation shall not pass
 away, till all things be accomplished. Heaven and

33 earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly
35 as a snare: for so shall it come upon all them that
36 dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that
38 is called *the mount* of Olives. And all the people came early in the morning to him in the temple, to hear him.

22 Now the feast of unleavened bread drew nigh,
2 which is called the Passover. And the chief priests and the scribes sought how they might put him to death; for they feared the people.

3 And Satan entered into Judas who was called Iscariot,
4 being of the number of the twelve. And he went away, and communed with the chief priests and captains, how
5 he might deliver him unto them. And they were glad,
6 and covenanted to give him money. And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

7 And the day of unleavened bread came, on which the
8 Passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover,
9 that we may eat. And they said unto him, Where wilt
10 thou that we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him
11 into the house whereinto he goeth. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the
12 passover with my disciples? And he will shew you a
13 large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the
15 apostles with him. And he said unto them, With desire I have desired to eat this passover with you
16 before I suffer: for I say unto you, I will not eat it,
17 until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he
18 said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the

- fruit of the vine, until the kingdom of God shall come.
- 19 And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.
- 20 And the cup in like manner after supper, saying, This cup is the new covenant in my blood, ~~even~~ that which is poured out for you. But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! And they began to question among themselves, which of them it was that should do this thing.
- 24 And there arose also a contention among them, which of them is accounted to be greatest. And he said unto them, The Kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye *shall not be so*: but he that is the greater among you, let him become as the younger;
- 27 and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.
- 31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. And he said unto him, Lord, with thee I am ready to go both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.
- 35 And he said unto them, when I sent you forth without purse, and wallet, and shoes, lacked ye anything?
- 36 And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.
- 39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto

41 them, Pray that ye enter not into temptation. And
 he was parted from them about a stone's cast; and he
 42 kneeled down and prayed, saying, Father, if thou be
 willing, remove this cup from me: nevertheless not my
 43 will, but thine, be done. And there appeared unto him
 44 an angel from heaven, strengthening him. And being
 in an agony he prayed more earnestly: and his sweat
 became as it were great drops of blood falling down
 45 upon the ground. And when he rose up from his
 prayer, he came unto the disciples, and found them
 46 sleeping for sorrow, and said unto them, Why sleep ye?
 rise and pray, that ye enter not into temptation.
 47 While he yet spake, behold, a multitude, and he that
 was called Judas, one of the twelve, went before them;
 48 and he drew near unto Jesus to kiss him. But Jesus
 said unto him, Judas, betrayest thou the Son of man
 49 with a kiss? And when they that were about him saw
 what would follow, they said, Lord, shall we smite with
 50 the sword? And a certain one of them smote the ser-
 vant of the high priest, and struck off his right ear.
 51 But Jesus answered and said, Suffer ye thus far. And
 52 he touched his ear, and healed him. And Jesus said
 unto the chief priests, and captains of the temple, and
 elders, which were come against him, Are ye come out,
 53 as against a robber, with swords and staves? When I
 was daily with you in the temple, ye stretched not forth
 your hands against me: but this is your hour, and the
 power of darkness.
 54 And they seized him, and led him *away*, and brought
 him into the high priest's house. But Peter followed
 55 afar off. And when they had kindled a fire in the midst
 of the court, and had sat down together, Peter sat in
 56 the midst of them. And a certain maid seeing him as
 he sat in the light of the fire, and looking stedfastly
 57 upon him, said, This man also was with him. But he
 58 denied, saying, Woman, I know him not. And after a
 little while another saw him, and said, Thou also art
 59 one of them. But Peter said, Man, I am not. And
 after the space of about one hour another confidently
 affirmed, saying, Of a truth this man also was with
 60 him: for he is a Galilæan. But Peter said, Man, I know
 not what thou sayest. And immediately, while he yet
 61 spake, the cock crew. And the Lord turned, and
 looked upon Peter. And Peter remembered the word
 of the Lord, how that he said unto him, Before the
 62 cock crow this day, thou shalt deny me thrice. And he
 went out, and wept bitterly.

63 And the men that held *Jesus* mocked him, and beat
64 him. And they blindfolded him, and asked him, say-
65 ing, Prophecy: who is he that struck thee? And many
other things spake they against him, reviling him.

66 And as soon as it was day, the assembly of the elders
of the people was gathered together, both chief priests
and scribes; and they led him away into their council,
67 saying, If thou art the Christ, tell us. But he said unto
68 them, If I tell you, ye will not believe: and if I ask
69 *you*, ye will not answer. But from henceforth shall the
Son of man be seated at the right hand of the power of
70 God. And they all said, Art thou then the Son of
God? And he said unto them, Ye say that I am.
71 And they said, What further need have we of witness?
for we ourselves have heard from his own mouth.

23 And the whole company of them rose up, and brought
2 him before Pilate. And they began to accuse him, say-
ing, We found this man perverting our nation, and for-
bidding to give tribute to Cæsar, and saying that he
3 himself is Christ a king. And Pilate asked him, saying,
Art thou the King of the Jews? And he answered him
4 and said, Thou sayest. And Pilate said unto the chief
priests and the multitudes, I find no fault in this man.
5 But they were the more urgent, saying, He stirreth up
the people, teaching throughout all Judæa, and begin-
6 ning from Galilee even unto this place. But when
Pilate heard it, he asked whether the man were a Gali-
7 læan. And when he knew that he was of Herod's juris-
diction, he sent him unto Herod, who himself also was
at Jerusalem in these days.

8 Now when Herod saw *Jesus*, he was exceeding glad:
for he was of a long time desirous to see him, because
he had heard concerning him; and he hoped to see
9 some miracle done by him. And he questioned him in
10 many words; but he answered him nothing. And the
chief priests and the scribes stood, vehemently accusing
11 him. And Herod with his soldiers set him at nought,
and mocked him, and arraying him in gorgeous apparel
12 sent him back to Pilate. And Herod and Pilate became
friends with each other that very day: for before they
were at enmity between themselves.

13 And Pilate called together the chief priests and the
14 rulers and the people, and said unto them, Ye brought
unto me this man, as one that perverteth the people:
and behold, I, having examined him before you, found
no fault in this man touching those things whereof ye
15 accuse him: no, nor yet Herod: for he sent him back

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unto us; and behold, nothing worthy of death hath been
16 done by him. I will therefore chastise him, and release
18 him. But they cried out all together, saying, Away
19 with this man, and release unto us Barabbas: one who
for a certain insurrection made in the city, and for
20 murder, was cast into prison. And Pilate spake unto
21 them again, desiring to release Jesus; but they shouted,
22 saying, Crucify, crucify him. And he said unto them
the third time, Why, what evil hath this man done? I
have found no cause of death in him: I will therefore
23 chastise him and release him. But they were instant
with loud voices, asking that he might be crucified.
24 And their voices prevailed. And Pilate gave sentence
25 that what they asked for should be done. And he re-
leased him that for insurrection and murder had been
cast into prison, whom they asked for; but Jesus he
delivered up to their will.

26 And when they led him away, they laid hold upon
one Simon of Cyrene, coming from the country, and
laid on him the cross, to bear it after Jesus.

27 And there followed him a great multitude of the peo-
ple, and of women who bewailed and lamented him.
28 But Jesus turning unto them said, Daughters of Jeru-
salem, weep not for me, but weep for yourselves, and
29 for your children. For behold, the days are coming,
in which they shall say, Blessed are the barren, and the
wombs that never bare, and the breasts that never gave
30 suck. Then shall they begin to say to the mountains,
31 Fall on us; and to the hills, Cover us. For if they do
these things in the green tree, what shall be done in the
dry?

32 And there were also two others, malefactors, led
with him to be put to death.

33 And when they came unto the place which is called
The skull, there they crucified him, and the malefactors,
34 one on the right hand and the other on the left. And
Jesus said, Father, forgive them; for they know not
what they do. And parting his garments among them,
35 they cast lots. And the people stood beholding. And
the rulers also scoffed at him, saying, He saved others;
let him save himself, if this is the Christ of God, his
36 chosen. And the soldiers also mocked him, coming to
37 him, offering him vinegar, and saying, If thou art the
38 King of the Jews, save thyself. And there was also a
superscription over him, THIS IS THE KING OF THE
JEWS.

39 And one of the malefactors which were hanged railed

on him, saying, Art not thou the Christ? save thyself
 40 and us. But the other answered, and rebuking him
 said, Dost thou not even fear God, seeing thou art in
 41 the same condemnation? And we indeed justly; for
 we receive the due reward of our deeds: but this man
 42 hath done nothing amiss. And he said, Jesus, remem-
 43 ber me when thou comest in thy kingdom. And he
 said unto him, Verily I say unto thee, To-day shalt
 thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness
 45 came over the whole land until the ninth hour, the
 sun's light failing: and the veil of the temple was rent
 46 in the midst. And when Jesus had cried with a loud
 voice, he said, Father, into thy hands I commend my
 47 spirit: and having said this, he gave up the ghost. And
 when the centurion saw what was done, he glorified
 48 God, saying, Certainly this was a righteous man. And
 all the multitudes that came together to this sight, when
 they beheld the things that were done, returned smiting
 49 their breasts. And all his acquaintance, and the women
 that followed with him from Galilee, stood afar off, see-
 ing these things.

50 And behold, a man named Joseph, who was a council-
 51 lor, a good man and a righteous (he had not consented
 to their counsel and deed), *a man* of Arimathæa, a city
 of the Jews, who was looking for the kingdom of God:
 52 this man went to Pilate, and asked for the body of Je-
 53 sus. And he took it down, and wrapped it in a linen
 cloth, and laid him in a tomb that was hewn in stone,
 54 where never man had yet lain. And it was the day of
 55 the Preparation, and the sabbath drew on. And the
 women, which had come with him out of Galilee, fol-
 lowed after, and beheld the tomb, and how his body
 56 was laid. And they returned, and prepared spices and
 ointments.

And on the sabbath they rested according to the
 24 commandment. But on the first day of the week, at
 early dawn, they came unto the tomb, bringing the
 2 spices which they had prepared. And they found the
 3 stone rolled away from the tomb. And they entered
 4 in, and found not the body of the Lord Jesus. And it
 came to pass, while they were perplexed thereabout,
 5 behold, two men stood by them in dazzling apparel: and
 as they were affrighted, and bowed down their faces to
 the earth, they said unto them, Why seek ye the living
 6 among the dead? He is not here, but is risen: remem-
 ber how he spake unto you when he was yet in Galilee,

7 saying that the Son of man must be delivered up into
 8 the hands of sinful men, and be crucified, and the third
 9 day rise again. And they remembered his words, and re-
 10 turned from the tomb, and told all these things to the
 11 eleven, and to all the rest. Now they were Mary Mag-
 12 dalene, and Joanna, and Mary the *mother* of James: and
 the other women with them told these things unto the
 13 apostles. And these words appeared in their sight as
 14 idle talk; and they disbelieved them. But Peter arose,
 and ran unto the tomb; and stooping and looking in, he
 15 seeth the linen cloths by themselves; and he departed
 to his home, wondering at that which was come to pass.
 16 And behold, two of them were going that very day to
 a village named Emmaus, which was threescore fur-
 17 long from Jerusalem. And they communed with each
 18 other of all these things which had happened. And it
 came to pass, while they communed and questioned
 together, that Jesus himself drew near, and went with
 19 them. But their eyes were holden that they should not
 20 know him. And he said unto them, What communi-
 cations are these that ye have one with another, as ye
 21 walk? And they stood still, looking sad. And one of
 them, named Cleopas, answering said unto him, Dost
 thou alone sojourn in Jerusalem and not know the things
 22 which are come to pass there in these days? And he
 said unto them, What things? And they said unto
 him, The things concerning Jesus of Nazareth, which
 was a prophet mighty in deed and word before God and
 23 all the people: and how the chief priests and our rulers
 delivered him up to be condemned to death, and crucified
 24 him. But we hoped that it was he which should redeem
 Israel. Yea and beside all this, it is now the third day
 25 since these things came to pass. Moreover certain
 women of our company amazed us, having been early
 26 at the tomb; and when they found not his body, they
 came, saying, that they had also seen a vision of angels,
 27 which said that he was alive. And certain of them that
 were with us went to the tomb, and found it even so as
 28 the women had said: but him they saw not. And he
 said unto them, O foolish men, and slow of heart to
 29 believe in all that the prophets have spoken! Beloved
 it not the Christ to suffer these things, and to enter into
 his glory? And beginning from Moses and from all
 the prophets, he interpreted to them in all the scriptures
 the things concerning himself. And they drew nigh
 unto the village, whither they were going: and he made
 as though he would go further. And they constrained

him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide
 30 with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed
 31 it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of
 32 their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the
 33 way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were
 34 with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things
 35 that happened in the way, and how he was known of them in the breaking of the bread.

36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto
 37 you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them,
 38 Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh
 40 and bones, as ye behold me having. And when he had said this, he shewed them his hands and his feet. And
 41 while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And
 42 they gave him a piece of a broiled fish. And he took it, and did eat before them.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they
 45 might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise
 47 again from the dead the third day; and that repentance and remission of sins should be preached in his name
 48 unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them.
 51 And it came to pass, while he blessed them, he parted
 52 from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great
 53 joy: and were continually in the temple, blessing God.

THE GOSPEL ACCORDING TO ST. JOHN.

1 In the beginning was the Word, and the Word was
2 with God, and the Word was God. The same was in
3 the beginning with God. All things were made by
4 him; and without him was not anything made that
5 hath been made. In him was life; and the life was
6 the light of men. And the light shineth in the dark-
7 ness; and the darkness apprehended it not. There
8 came a man, sent from God, whose name was John.
9 The same came for witness, that he might bear witness
10 of the light, that all might believe through him. He
11 was not the light, but *came* that he might bear witness
12 of the light. There was the true light, *even the light*
13 which lighteth every man, coming into the world. He
14 was in the world, and the world was made by him, and
15 the world knew him not. He came unto his own, and
16 they that were his own received him not. But as many
17 as received him, to them gave he the right to become
18 children of God, *even* to them that believe on his
19 name: which were born, not of blood, nor of the will of
20 the flesh, nor of the will of man, but of God. And the
21 Word became flesh, and dwelt among us (and we be-
22 held his glory, glory as of the only begotten from the
23 Father), full of grace and truth. John beareth witness
24 of him, and crieth, saying, This was he of whom I
25 said, He that cometh after me is become before me:
26 for he was before me. For of his fulness we all
27 received, and grace for grace. For the law was given
28 by Moses; grace and truth came by Jesus Christ. No
29 man hath seen God at any time; the only begotten
30 Son, which is in the bosom of the Father, he hath de-
31 clared *him*.
32 And this is the witness of John, when the Jews sent
33 unto him from Jerusalem priests and Levites to ask him,
34 Who art thou? And he confessed, and denied not;
35 and he confessed, I am not the Christ. And they asked
36 him, What then? Art thou Elijah? And he saith, I
37 am not. Art thou the prophet? And he answered, No.
38 They said therefore unto him, Who art thou? that we
39 may give an answer to them that sent us. What sayest
40 thou of thyself? He said, I am the voice of one crying in

- the wilderness, Make straight the way of the Lord, as
24 said Isaiah the prophet. And they had been sent from
25 the Pharisees. And they asked him, and said unto him,
Why then baptizest thou, if thou art not the Christ,
26 neither Elijah, neither the prophet? John answered
them, saying, I baptize with water: in the midst of you
27 standeth one whom ye know not, *even* he that cometh
after me, the latchet of whose shoe I am not worthy to
28 unloose. These things were done in Bethany beyond
Jordan, where John was baptizing.
- 29 On the morrow he seeth Jesus coming unto him, and
saith, Behold, the Lamb of God, which taketh away the
30 sin of the world! This is he of whom I said, After me
cometh a man which is become before me: for he was
31 before me. And I knew him not; but that he should be
made manifest to Israel, for this cause came I baptizing
32 with water. And John bare witness, saying, I have beheld
the Spirit descending as a dove out of heaven; and it
33 abode upon him. And I knew him not: but he that sent
me to baptize with water, he said unto me, Upon whom-
soever thou shalt see the Spirit descending, and abiding
upon him, the same is he that baptizeth with the Holy
34 Spirit. And I have seen, and have borne witness that
this is the Son of God.
- 35 Again on the morrow John was standing, and two of
36 his disciples; and he looked upon Jesus as he walked,
37 and saith, Behold, the Lamb of God! And the two
disciples heard him speak, and they followed Jesus.
- 38 And Jesus turned, and beheld them following, and
saith unto them, What seek ye? And they said unto
him, Rabbi (which is to say, being interpreted, Master),
39 where abidest thou? He saith unto them, Come, and
ye shall see. They came therefore and saw where he
abode; and they abode with him that day: it was about
40 the tenth hour. One of the two that heard John *speak*,
and followed him, was Andrew, Simon Peter's brother.
- 41 He findeth first his own brother Simon, and saith unto
him, We have found the Messiah (which is, being in-
42 terpreted, Christ). He brought him unto Jesus. Jesus
looked upon him, and said, Thou art Simon the son of
John: thou shalt be called Cephas (which is by inter-
pretation, Peter).
- 43 On the morrow he was minded to go forth into Gali-
lee, and he findeth Philip: and Jesus saith unto him,
44 Follow me. Now Philip was from Bethsaida, of the
45 city of Andrew and Peter. Philip findeth Nathanael,
and saith unto him, We have found him, of whom

- Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.
- 2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage.
- 3 And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants,
- 6 Whatsoever he saith unto you, do it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.
- 7 Jesus saith unto them, Fill the waterpots with water.
- 8 And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom,
- 10 and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now.
- 11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.
- 12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.
- 13 And the passover of the Jews was at hand, and
- 14 Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the
- 15 changers of money sitting: and he made a scourge of

- cords, and cast all out of the temple, both the sheep and
 the oxen; and he poured out the changers' money, and
 16 overthrew their tables; and to them that sold the doves
 he said, Take these things hence; make not my Father's
 17 house a house of merchandise. His disciples remem-
 bered that it was written, The zeal of thine house shall
 18 eat me up. The Jews therefore answered and said
 unto him, What sign shewest thou unto us, seeing that
 19 thou doest these things? Jesus answered and said unto
 them, Destroy this temple, and in three days I will
 20 raise it up. The Jews therefore said, Forty and six
 years was this temple in building, and wilt thou raise
 21 it up in three days? But he spake of the temple of
 22 his body. When therefore he was raised from the
 dead, his disciples remembered that he spake this; and
 they believed the scripture, and the word which Jesus
 had said.
- 23 Now when he was in Jerusalem at the passover, dur-
 ing the feast, many believed on his name, beholding
 24 his signs which he did. But Jesus did not trust him-
 25 self unto them, for that he knew all men, and because
 he needed not that any one should bear witness con-
 cerning man; for he himself knew what was in man.
- 3 Now there was a man of the Pharisees, named Nico-
 2 demus, a ruler of the Jews: the same came unto him by
 night, and said to him, Rabbi, we know that thou art a
 teacher come from God: for no man can do these signs
 3 that thou doest, except God be with him. Jesus
 answered and said unto him, Verily, verily, I say unto
 thee, Except a man be born anew, he cannot see the
 4 kingdom of God. Nicodemus saith unto him, How
 can a man be born when he is old? can he enter a
 second time into his mother's womb, and be born?
 5 Jesus answered, Verily, verily, I say unto thee, Except
 a man be born of water and the Spirit, he cannot enter
 6 into the kingdom of God. That which is born of the
 flesh is flesh; and that which is born of the Spirit is
 7 spirit. Marvel not that I said unto thee, Ye must be
 8 born anew. The wind bloweth where it listeth, and
 thou hearest the voice thereof, but knowest not whence
 it cometh, and whither it goeth: so is every one that is
 9 born of the Spirit. Nicodemus answered and said unto
 10 him, How can these things be? Jesus answered and said
 unto him, Art thou the teacher of Israel, and understand-
 11 est not these things? Verily, verily, I say unto thee, We
 speak that we do know, and bear witness of that we
 have seen; and ye receive not our witness. If I told

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12 you earthly things, and ye believe not, how shall ye
13 believe, if I tell you heavenly things? And no man
hath ascended into heaven, but he that descended out
of heaven, *even* the Son of man, which is in heaven.
14 And as Moses lifted up the serpent in the wilderness,
15 even so must the Son of man be lifted up: that whoso-
ever believeth may in him have eternal life.

16 For God so loved the world, that he gave his only
begotten Son, that whosoever believeth on him should
17 not perish, but have eternal life. For God sent not the
Son into the world to judge the world; but that the
18 world should be saved through him. He that believ-
eth on him is not judged: he that believeth not hath
been judged already, because he hath not believed on
19 the name of the only begotten Son of God. And this
is the judgement, that the light is come into the world,
and men loved the darkness: rather than the light; for
20 their works were evil. For every one that doeth ill
hateth the light, and cometh not to the light, lest his
21 works should be reproved. But he that doeth the truth
cometh to the light, that his works may be made mani-
fest, that they have been wrought in God.

22 After these things came Jesus and his disciples into
the land of Judæa; and there he tarried with them,
23 and baptized. And John also was baptizing in Ænon
near to Salim, because there was much water there: and
24 they came, and were baptized. For John was not yet
25 cast into prison. There arose therefore a questioning
on the part of John's disciples with a Jew about purify-
26 ing. And they came unto John, and said to him, Rab-
bi, he that was with thee beyond Jordan, to whom thou
hast borne witness, behold, the same baptizeth, and all
27 men come to him. John answered and said, A man can
receive nothing, except it have been given him from
28 heaven. Ye yourselves bear me witness, that I said,
I am not the Christ, but, that I am sent before him.
29 He that hath the bride is the bridegroom: but the friend
of the bridegroom, which standeth and heareth him,
rejoiceth greatly because of the bridegroom's voice: this
30 my joy therefore is fulfilled. He must increase, but I
must decrease.

31 He that cometh from above is above all: he that is of
the earth is of the earth, and of the earth he speaketh:
32 he that cometh from heaven is above all. What he hath
seen and heard, of that he beareth witness; and no man
33 receiveth his witness. He that hath received his witness
34 hath set his seal to *this*, that God is true. For he whom

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God hath sent speaketh the words of God: for he giveth
35 not the Spirit by measure. The Father loveth the Son,
36 and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

4 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judæa, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman?
10 (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto
15 eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I perceive that thou art a prophet.
20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the

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- hour cometh, when neither in this mountain, nor in
22 Jerusalem, shall ye worship the Father. Ye worship
that which ye know not: we worship that which we
23 know: for salvation is from the Jews. But the hour
cometh, and now is, when the true worshippers shall
worship the Father in spirit and truth: for such doth
24 the Father seek to be his worshippers. God is a Spirit:
and they that worship him must worship in spirit and
25 truth. The woman saith unto him, I know that Mes-
siah cometh (which is called Christ): when he is come,
26 he will declare unto us all things. Jesus saith unto her,
I that speak unto thee am *he*.
27 And upon this came his disciples; and they marvelled
that he was speaking with a woman; yet no man said,
What seekest thou? or, Why speakest thou with her?
28 So the woman left her waterpot, and went away into
29 the city, and saith to the men, Come, see a man, which
told me all things that *ever* I did: can this be the Christ?
30 They went out of the city, and were coming to him. In
31 the mean while the disciples prayed him, saying, Rabbi,
32 eat. But he said unto them, I have meat to eat that ye
33 know not. The disciples therefore said one to another,
34 Hath any man brought him *ought* to eat? Jesus saith
unto them, My meat is to do the will of him that sent
35 me, and to accomplish his work. Say not ye, There
are yet four months, and *then* cometh the harvest?
36 behold, I say unto you, Lift up your eyes, and look on
the fields, that they are white already unto harvest. He
that reapeth receiveth wages, and gathereth fruit unto
life eternal; that he that soweth and he that reapeth
37 may rejoice together. For herein is the saying true,
38 One soweth, and another reapeth. I sent you to reap
that whereon ye have not laboured: others have laboured,
and ye are entered into their labour.
39 And from that city many of the Samaritans believed
on him because of the word of the woman, who testi-
40 fied, He told me all things that *ever* I did. So when the
Samaritans came unto him, they besought him to abide
41 with them: and he abode there two days. And many
42 more believed because of his word; and they said to the
woman, Now we believe, not because of thy speaking:
for we have heard for ourselves, and know that this is
indeed the Saviour of the world.
43 And after the two days he went forth from thence
44 into Galilee. For Jesus himself testified, that a prophet
45 hath no honour in his own country. So when he came
into Galilee, the Galileans received him, having seen all

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the things that he did in Jerusalem at the feast: for they also went unto the feast.

46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain
47 nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point
48 of death. Jesus therefore said unto him, Except ye see
49 signs and wonders, ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child
50 die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him,
51 and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he
52 inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh
53 hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son
54 liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

5 After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five
3 porches: In these lay a multitude of them that were
5 sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his
6 infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him,
7 Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another
8 steppeth down before me. Jesus saith unto him, Arise,
9 take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it
11 is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said
12 unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy bed*,
13 and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being
14 in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole:

- 15 sin no more, lest a worse thing befall thee. The man
 went away, and told the Jews that it was Jesus which
 16 had made him whole. And for this cause did the Jews
 persecute Jesus, because he did these things on the sab-
 17 bath. But Jesus answered them, My Father worketh
 18 even until now, and I work. For this cause therefore
 the Jews sought the more to kill him, because he not
 only brake the sabbath, but also called God his own
 Father, making himself equal with God.
- 19 Jesus therefore answered and said unto them,
 Verily, verily, I say unto you, The Son can do nothing
 of himself, but what he seeth the Father doing: for
 what things soever he doeth, these the Son also doeth
 20 in like manner. For the Father loveth the Son, and
 sheweth him all things that himself doeth: and greater
 works than these will he shew him, that ye may mar-
 21 vel. For as the Father raiseth the dead and quick-
 eneth them, even so the Son also quickeneth whom he
 22 will. For neither doth the Father judge any man, but
 23 he hath given all judgement unto the Son; that all may
 honour the Son, even as they honour the Father. He
 that honoureth not the Son honoureth not the Father
 24 which sent him. Verily, verily, I say unto you, He that
 heareth my word, and believeth him that sent me, hath
 eternal life, and cometh not into judgement, but hath
 25 passed out of death into life. Verily, verily, I say
 unto you, The hour cometh, and now is, when the dead
 shall hear the voice of the Son of God; and they that
 26 hear shall live. For as the Father hath life in himself,
 even so gave he to the Son also to have life in himself:
 27 and he gave him authority to execute judgement, because
 28 he is the Son of man. Marvel not at this: for the hour
 cometh, in which all that are in the tombs shall hear
 29 his voice, and shall come forth; they that have done
 good, unto the resurrection of life; and they that have
 done ill, unto the resurrection of judgement.
- 30 I can of myself do nothing: as I hear, I judge: and my
 judgement is righteous; because I seek not mine own
 31 will, but the will of him that sent me. If I bear witness
 32 of myself, my witness is not true. It is another that
 beareth witness of me; and I know that the witness
 33 which he witnesseth of me is true. Ye have sent unto
 34 John, and he hath borne witness unto the truth. But the
 witness which I receive is not from man: howbeit I say
 35 these things, that ye may be saved. He was the lamp
 that burneth and shineth: and ye were willing to rejoice
 36 for a season in his light. But the witness which I have

is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that *cometh* from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

After these things Jesus went away to the other side of the sea of Galilee, which is *the sea of* Tiberias. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Jesus went up into the mountain, and there he sat with his disciples. Now the passover, the feast of the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that

- 14 had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.
- 15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain, himself alone.
- 16 And when evening came, his disciples went down
17 unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now
18 dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew.
19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were
20 afraid. But he saith unto them, It is I; be not afraid.
21 They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.
- 22 On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went
23 away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the
24 Lord had given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum,
25 seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when
26 earnest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were
27 filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father,
28 *even* God, hath sealed. They said therefore unto him, What must we do, that we may work the works of
29 God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath
30 sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee?
31 what workest thou? Our fathers ate the manna in the wilderness: as it is written, He gave them bread out of
32 heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the
33 true bread out of heaven. For the bread of God is that

which cometh down out of heaven, and giveth life
 34 unto the world. They said therefore unto him, Lord,
 35 evermore give us this bread. Jesus said unto them, I
 am the bread of life: he that cometh to me shall not
 hunger, and he that believeth on me shall never thirst.
 36 But I said unto you, that ye have seen me, and yet be-
 37 lieve not. All that which the Father giveth me shall
 come unto me; and him that cometh to me I will in no
 38 wise cast out. For I am come down from heaven, not
 to do mine own will, but the will of him that sent me.
 39 And this is the will of him that sent me, that of all that
 which he hath given me I should lose nothing, but
 40 should raise it up at the last day. For this is the will of
 my Father, that every one that beholdeth the Son, and
 believeth on him, should have eternal life; and I will
 raise him up at the last day.

41 The Jews therefore murmured concerning him, be-
 cause he said, I am the bread which came down out of
 42 heaven. And they said, Is not this Jesus, the son of
 Joseph, whose father and mother we know? how doth
 43 he now say, I am come down out of heaven? Jesus
 answered and said unto them, Murmur not among your-
 44 selves. No man can come to me, except the Father
 which sent me draw him: and I will raise him up in
 45 the last day. It is written in the prophets, And they
 shall all be taught of God. Every one that hath heard
 from the Father, and hath learned, cometh unto me.
 46 Not that any man hath seen the Father, save he which
 47 is from God, he hath seen the Father. Verily, verily,
 48 I say unto you, He that believeth hath eternal life. I
 49 am the bread of life. Your fathers did eat the manna
 50 in the wilderness, and they died. This is the bread
 which cometh down out of heaven, that a man may eat
 51 thereof, and not die. I am the living bread which
 came down out of heaven: if any man eat of this bread,
 he shall live for ever: yea and the bread which I will
 give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying,
 53 How can this man give us his flesh to eat? Jesus there-
 fore said unto them, Verily, verily, I say unto you,
 Except ye eat the flesh of the Son of man and drink his
 54 blood, ye have not life in yourselves. He that eateth
 my flesh and drinketh my blood hath eternal life; and
 55 I will raise him up at the last day. For my flesh is meat
 56 indeed, and my blood is drink indeed. He that eateth
 my flesh and drinketh my blood abideth in me, and I
 57 in him. As the living Father sent me, and I live because

of the Father; so he that eateth me, he also shall live
 58 because of me. This is the bread which came down out
 of heaven: not as the fathers did eat, and died: he that
 59 eateth this bread shall live for ever. These things said
 he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard *this*,
 61 said, 'This is a hard saying; who can hear it? But
 Jesus knowing in himself that his disciples murmured
 at this, said unto them, Doth this cause you to stumble?
 62 What then if ye should behold the Son of man ascend-
 63 ing where he was before? It is the spirit that quickeneth;
 the flesh profiteth nothing: the words that I have
 64 spoken unto you are spirit, and are life. But there are
 some of you that believe not. For Jesus knew from
 the beginning who they were that believed not, and who
 65 it was that should betray him. And he said, for this
 cause have I said unto you, that no man can come unto
 me, except it be given unto him of the Father.

66 Upon this many of his disciples went back, and
 67 walked no more with him. Jesus said therefore unto
 68 the twelve, Would ye also go away? Simon Peter
 answered him, Lord, to whom shall we go? thou hast the
 69 words of eternal life. And we have believed and know
 70 that thou art the Holy One of God. Jesus answered
 them, Did not I choose you the twelve, and one of you
 71 is a devil? Now he spake of Judas *the son* of Simon
 Iscariot, for he it was that should betray him, *being* one
 of the twelve.

7 And after these things Jesus walked in Galilee: for
 he would not walk in Judæa, because the Jews sought
 2 to kill him. Now the feast of the Jews, the feast of
 3 tabernacles, was at hand. His brethren therefore said
 unto him, Depart hence, and go into Judæa, that thy
 disciples also may behold thy works which thou doest.
 4 For no man doeth anything in secret, and himself
 seeketh to be known openly. If thou doest these things,
 5 manifest thyself to the world. For even his brethren
 6 did not believe on him. Jesus therefore saith unto
 them, My time is not yet come; but your time is alway
 7 ready. The world cannot hate you; but me it hateth,
 8 because I testify of it, that its works are evil. Go ye
 up unto the feast: I go not up yet unto this feast;
 9 because my time is not yet fulfilled. And having said
 these things unto them, he abode *still* in Galilee.

10 But when his brethren were gone up unto the feast,
 then went he also up, not publicly, but as it were in
 11 secret. The Jews therefore sought him at the feast, and

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12 said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

13 But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me.

14 If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.

15 Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a devil: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man.

16 If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?

17 Judge not according to appearance, but judge righteous judgement.

18 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?

19 Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.

20 Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me.

84 Ye shall seek me, and shall not find me: and where I
 85 am, ye cannot come. The Jews therefore said among
 themselves, Whither will this man go that we shall
 not find him? will he go unto the Dispersion among
 86 the Greeks, and teach the Greeks? What is this word
 that he said, Ye shall seek me, and shall not find me:
 and where I am, ye cannot come?

87 Now on the last day, the great *day* of the feast, Jesus
 stood and cried, saying, If any man thirst, let him come
 88 unto me, and drink. He that believeth on me, as the
 scripture hath said, out of his belly shall flow rivers of
 89 living water. But this spake he of the Spirit, which
 they that believed on him were to receive: for the Spirit
 was not yet *given*; because Jesus was not yet glorified.
 40 Some of the multitude therefore, when they heard these
 41 words, said, This is of a truth the prophet. Others said,
 This is the Christ. But some said, What, doth the
 42 Christ come out of Galilee? Hath not the scripture said
 that the Christ cometh of the seed of David, and from
 43 Bethlehem, the village where David was? So there
 44 arose a division in the multitude because of him. And
 some of them would have taken him; but no man laid
 hands on him.

45 The officers therefore came to the chief priests and
 Pharisees; and they said unto them, Why did ye not
 46 bring him? The officers answered, Never man so spake.
 47 The Pharisees therefore answered them, Are ye also led
 48 astray? Hath any of the rulers believed on him, or of
 49 the Pharisees? But this multitude which knoweth not
 50 the law are accursed. Nicodemus saith unto them (he
 51 that came to him before, being one of them), Doth our
 law judge a man, except it first hear from himself and
 52 know what he doeth? They answered and said unto
 him, Art thou also of Galilee? Search, and see that out
 of Galilee ariseth no prophet.

53 [And they went every man unto his own house: but
 54 John went unto the mount of Olives. And early in
 the morning he came again into the temple, and all
 the people came unto him; and he sat down, and
 55 taught them. And the scribes and the Pharisees bring
 a woman taken in adultery; and having set her in the
 4 midst, they say unto him, Master, this woman hath
 5 been taken in adultery, in the very act. Now in the
 law Moses commanded us to stone such: what then
 6 sayest thou of her? And this they said, tempting him,
 that they might have *whereof* to accuse him. But

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Jesus stooped down, and with his finger wrote on the
7 ground. But when they continued asking him, he lifted
up himself, and said unto them, He that is without sin
8 among you, let him first cast a stone at her. And again
he stooped down, and with his finger wrote on the
9 ground. And they, when they heard it, went out one
by one, beginning from the eldest, *even* unto the last:
and Jesus was left alone, and the woman, where she
10 was, in the midst. And Jesus lifted up himself, and
said unto her, Woman, where are they? did no man con-
11 demn thee? And she said, No man, Lord. And Jesus
said, Neither do I condemn thee: go thy way; from
henceforth sin no more.]

12 Again therefore Jesus spake unto them, saying, I am
the light of the world: he that followeth me shall not
walk in the darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, Thou bearest
14 witness of thyself; thy witness is not true. Jesus
answered and said unto them, Even if I bear witness of
myself, my witness is true; for I know whence I came,
and whither I go; but ye know not whence I come, or
15 whither I go. Ye judge after the flesh: I judge no man.
16 Yea and if I judge, my judgement is true; for I am not
17 alone, but I and the Father that sent me. Yea and in
your law it is written, that the witness of two men is
18 true. I am he that beareth witness of myself, and the
19 Father that sent me beareth witness of me. They said
therefore unto him, Where is thy Father? Jesus an-
swered, Ye know neither me, nor my Father: if ye
20 knew me, ye would know my Father also. These words
spake he in the treasury, as he taught in the temple:
and no man took him; because his hour was not yet
come.

21 He said therefore again unto them, I go away, and ye
shall seek me, and shall die in your sin: whither I go,
22 ye cannot come. The Jews therefore said, Will he kill
himself, that he saith, Whither I go, ye cannot come?
23 And he said unto them, Ye are from beneath: I am
from above: ye are of this world; I am not of this
24 world. I said therefore unto you, that ye shall die in
your sins: for except ye believe that I am *he*, ye shall
25 die in your sins. They said therefore unto him, Who
art thou? Jesus said unto them, Even that which I
26 have also spoken unto you from the beginning. I have
many things to speak and to judge concerning you:
howbeit he that sent me is true; and the things which I

27 heard from him, these speak I unto the world. They
 perceived not that he spake to them of the Father.
 28 Jesus therefore said, When ye have lifted up the Son of
 man, then shall ye know that I am *he*, and *that* I do
 nothing of myself, but as the Father taught me, I speak
 29 these things. And he that sent me is with me; he hath
 not left me alone; for I do always the things that are
 30 pleasing to him. As he spake these things, many be-
 lieved on him.
 31 Jesus therefore said to those Jews which had believed
 him, If ye abide in my word, *then* are ye truly my dis-
 32 ciples; and ye shall know the truth, and the truth shall
 33 make you free. They answered unto him, We be Abra-
 ham's seed, and have never yet been in bondage to any
 34 man: how sayest thou, Ye shall be made free? Jesus
 answered them, Verily, verily, I say unto you, Every
 35 one that committeth sin is the bondservant of sin. And
 the bondservant abideth not in the house for ever: the
 36 son abideth for ever. If therefore the Son shall make
 37 you free, ye shall be free indeed. I know that ye are
 Abraham's seed; yet ye seek to kill me, because my word
 38 hath not free course in you. I speak the things which
 I have seen with *my* Father: and ye also do the things
 39 which ye heard from *your* father. They answered and
 said unto him, Our father is Abraham. Jesus saith unto
 them, If ye were Abraham's children, ye would do the
 40 works of Abraham. But now ye seek to kill me, a man
 that hath told you the truth, which I heard from God:
 41 this did not Abraham. Ye do the works of your
 father. They said unto him, We were not born
 42 of fornication; we have one Father, *even* God. Je-
 sus said unto them, If God were your Father, ye
 would love me: for I came forth and am come from
 God; for neither have I come of myself, but he sent
 43 me. Why do ye not understand my speech? *Even* be-
 44 cause ye cannot hear my word. Ye are of *your* father
 the devil, and the lusts of your father it is your will to
 do: he was a murderer from the beginning, and stood
 not in the truth, because there is no truth in him. When
 he speaketh a lie, he speaketh of his own: for he is a
 45 liar, and the father thereof. But because I say the
 46 truth, ye believe me not. Which of you convicteth me
 47 of sin? If I say truth, why do ye not believe me? He
 that is of God heareth the words of God: for this cause
 48 ye hear *them* not, because ye are not of God. The Jews
 answered and said unto him, Say we not well that thou
 49 art a Samaritan, and hast a devil? Jesus answered, I

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have not a devil; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, He is: others said, No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not. They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus

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- 15 made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes,
16 and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a
17 division among them. They say therefore unto the blind man again, What sayest thou of him, in that he
18 opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight,
19 and asked them, saying, Is this your son, who ye say
20 was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and
21 that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask
22 him; he is of age; he shall speak for himself. These things said his parents, because they feared the Jews. for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the
23 synagogue. Therefore said his parents, He is of age;
24 ask him. So they called a second time the man that was blind, and said unto him, Give glory to God: we
25 know that this man is a sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know,
26 that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? how opened he
27 thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again?
28 would ye also become his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto
29 Moses: but as for this man, we know not whence he is.
30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he
31 opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do
32 his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born
33 blind. If this man were not from God, he could do
34 nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God?

36 He answered and said, And who is he, Lord, that I
 37 may believe on him? Jesus said unto him, Thou hast
 both seen him, and he it is that speaketh with thee.
 38 And he said, Lord, I believe. And he worshipped
 39 him. And Jesus said, For judgement came I into this
 world, that they which see not may see; and that they
 40 which see may become blind. Those of the Pharisees
 which were with him heard these things, and said unto
 41 him, Are we also blind? Jesus said unto them, If ye
 were blind, ye would have no sin: but now ye say, We
 see: your sin remaineth.
 10 Verily, verily, I say unto you, He that entereth not
 by the door into the fold of the sheep, but climbeth up
 2 some other way, the same is a thief and a robber. But
 he that entereth in by the door is the shepherd of the
 3 sheep. To him the porter openeth; and the sheep hear
 his voice: and he calleth his own sheep by name, and
 4 leadeth them out. When he hath put forth all his own,
 he goeth before them, and the sheep follow him: for
 5 they know his voice. And a stranger will they not fol-
 low, but will flee from him: for they know not the
 6 voice of strangers. This parable spake Jesus unto them:
 but they understood not what things they were which
 he spake unto them.
 7 Jesus therefore said unto them again, Verily, verily,
 8 I say unto you, I am the door of the sheep. All that
 came before me are thieves and robbers: but the sheep
 9 did not hear them. I am the door: by me if any
 man enter in, he shall be saved, and shall go in and
 10 go out, and shall find pasture. The thief cometh not,
 but that he may steal, and kill, and destroy: I came
 that they may have life, and may have it abundantly.
 11 I am the good shepherd: the good shepherd layeth
 12 down his life for the sheep. He that is a hireling, and
 not a shepherd, whose own the sheep are not, behold-
 eth the wolf coming, and leaveth the sheep, and fleeth,
 and the wolf snatcheth them, and scattereth *them*:
 18 *he fleeth* because he is a hireling, and careth not for the
 14 sheep. I am the good shepherd; and I know mine
 15 own, and mine own know me, even as the Father
 knoweth me, and I know the Father; and I lay down
 16 my life for the sheep. And other sheep I have, which
 are not of this fold: them also I must bring, and they
 shall hear my voice; and they shall become one flock,
 17 one shepherd. Therefore doth the Father love me,
 because I lay down my life, that I may take it again.
 18 No one taketh it away from me, but I lay it down of

myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

19 There arose a division again among the Jews because of
20 these words. And many of them said, He hath a devil,
21 and is mad; why hear ye him? Others said, These
are not the sayings of one possessed with a devil. Can
a devil open the eyes of the blind?

22 And it was the feast of the dedication at Jerusalem:
23 it was winter; and Jesus was walking in the temple in
24 Solomon's porch. The Jews therefore came round
about him, and said unto him, How long dost thou hold
us in suspense? If thou art the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not:
26 the works that I do in my Father's name, these bear
27 witness of me. But ye believe not, because ye are not

28 of my sheep. My sheep hear my voice, and I know
29 them, and they follow me: and I give unto them
eternal life; and they shall never perish, and no one

30 shall snatch them out of my hand. My Father, which
31 hath given *them* unto me, is greater than all; and no
one is able to snatch *them* out of the Father's hand. I

32 and the Father are one. The Jews took up stones again
33 to stone him. Jesus answered them, Many good works
have I shewed you from the Father; for which of those

34 works do ye stone me? The Jews answered him, For
a good work we stone thee not, but for blasphemy; and
because that thou, being a man, makest thyself God.

35 Jesus answered them, Is it not written in your law, I
36 said, Ye are gods? If he called them gods, unto whom
the word of God came (and the scripture cannot be

37 broken), say ye of him, whom the Father sanctified and
sent into the world, Thou blasphemest; because I said,
38 I am *the* Son of God? If I do not the works of my

39 Father, believe me not. But if I do them, though ye
believe not me, believe the works: that ye may know
and understand that the Father is in me, and I in the

40 Father. They sought again to take him: and he went
forth out of their hand.

41 And he went away again beyond Jordan into the
place where John was at the first baptizing; and there
42 he abode. And many came unto him; and they said,
John indeed did no sign: but all things whatsoever

43 John spake of this man were true. And many believed
on him there.

11 Now a certain man was sick, Lazarus of Bethany, of
2 the village of Mary and her sister Martha. And it was

that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world. And

when she had said this, she went away, and called
 Mary her sister secretly, saying, The Master is here,
 29 and calleth thee. And she, when she heard it, arose
 30 quickly, and went unto him. (Now Jesus was not yet
 come into the village, but was still in the place where
 31 Martha met him.) The Jews then which were with her
 in the house, and were comforting her, when they saw
 Mary, that she rose up quickly and went out, followed
 her, supposing that she was going unto the tomb to
 32 weep there. Mary therefore, when she came where
 Jesus was, and saw him, fell down at his feet, saying
 unto him, Lord, if thou hadst been here, my brother
 33 had not died. When Jesus therefore saw her weep-
 ing, and the Jews *also* weeping which came with her,
 34 he groaned in the spirit, and was troubled, and said,
 35 Where have ye laid him? They say unto him, Lord,
 36 come and see. Jesus wept. The Jews therefore said,
 37 Behold how he loved him! But some of them said,
 Could not this man, which opened the eyes of him that
 was blind, have caused that this man also should not
 38 die? Jesus therefore again groaning in himself cometh
 to the tomb. Now it was a cave, and a stone lay against
 39 it. Jesus saith, Take ye away the stone. Martha, the
 sister of him that was dead, saith unto him, Lord, by
 this time he stinketh: for he hath been *dead* four days.
 40 Jesus saith unto her, Said I not unto thee, that, if thou
 41 believest, thou shouldest see the glory of God? So they
 took away the stone. And Jesus lifted up his eyes, and
 42 said, Father, I thank thee that thou heardest me. And
 I knew that thou hearest me always: but because of the
 multitude which standeth around I said it, that they
 43 may believe that thou didst send me. And when he
 had thus spoken, he cried with a loud voice, Lazarus,
 44 come forth. He that was dead came forth, bound hand
 and foot with grave-clothes; and his face was bound
 about with a napkin. Jesus saith unto them, Loose
 him, and let him go.
 45 Many therefore of the Jews, which came to Mary and
 46 beheld that which he did, believed on him. But some
 of them went away to the Pharisees, and told them the
 things which Jesus had done.
 47 The chief priests therefore and the Pharisees gathered
 a council, and said, What do we? for this man doeth
 48 many signs. If we let him thus alone, all men will be-
 lieve on him: and the Romans will come and take away
 49 both our place and our nation. But a certain one of
 them, Caiaphas, being high priest that year, said unto

- 50 them, Ye know nothing at all, nor do ye take account
that it is expedient for you that one man should die for
51 the people, and that the whole nation perish not. Now
this he said not of himself: but being high priest that
year, he prophesied that Jesus should die for the nation;
52 and not for the nation only, but that he might also
gather together into one the children of God that are
53 scattered abroad. So from that day forth they took
counsel that they might put him to death.
- 54 Jesus therefore walked no more openly among the
Jews, but departed thence into the country near to the
wilderness, into a city called Ephraim; and there he
55 tarried with the disciples. Now the passover of the
Jews was at hand: and many went up to Jerusalem but
of the country before the passover, to purify themselves.
- 56 They sought therefore for Jesus, and spake one with
another, as they stood in the temple. What think ye?
57 That he will not come to the feast? Now the chief
priests and the Pharisees had given commandment, that,
if any man knew where he was, he should shew it,
that they might take him.
- 12 Jesus therefore six days before the passover came to
Bethany, where Lazarus was, whom Jesus raised from
2 the dead. So they made him a supper there: and
Martha served; but Lazarus was one of them that sat at
3 meat with him. Mary therefore took a pound of ointment
of spikenard, very precious, and anointed the feet
of Jesus, and wiped his feet with her hair: and the
4 house was filled with the odor of the ointment. But
Judas Iscariot, one of his disciples, which should betray
5 him, saith, Why was not this ointment sold for three
6 hundred pence, and given to the poor? Now this he
said, not because he cared for the poor; but because he
was a thief, and having the bag took away what was
7 put therein. Jesus therefore said, Suffer her to keep it
8 against the day of my burying. For the poor ye have
always with you; but me ye have not always.
- 9 The common people therefore of the Jews learned
that he was there: and they came, not for Jesus' sake
only, but that they might see Lazarus also, whom he
10 had raised from the dead. But the chief priests took
counsel that they might put Lazarus also to death;
11 because that by reason of him many of the Jews went
away, and believed on Jesus.
- 12 On the morrow a great multitude that had come to
the feast, when they heard that Jesus was coming to Jerusalem,
took the branches of the palm trees, and went

13 forth to meet him, and cried out, Hosanna: Blessed is
 14 he that cometh in the name of the Lord, even the King
 15 of Israel. And Jesus, having found a young ass, sat
 16 thereon; as it is written, Fear not, daughter of Zion:
 17 behold, thy King cometh, sitting on an ass's colt. These
 things understood not his disciples at the first: but when
 Jesus was glorified, then remembered they that these
 things were written of him, and that they had done
 18 these things unto him. The multitude therefore that
 was with him when he called Lazarus out of the tomb,
 19 and raised him from the dead, bare witness. For this
 cause also the multitude went and met him, for that
 they heard that he had done this sign. The Pharisees
 therefore said among themselves, Behold how ye pre-
 vail nothing: lo, the world is gone after him.

20 Now there were certain Greeks among those that
 21 went up to worship at the feast: these therefore came
 to Philip, which was of Bethsaida of Galilee, and
 22 asked him, saying, Sir, we would see Jesus. Philip
 cometh and telleth Andrew: Andrew cometh, and
 23 Philip, and they tell Jesus. And Jesus answereth
 them, saying, The hour is come, that the Son of man
 24 should be glorified. Verily, verily, I say unto you,
 Except a grain of wheat fall into the earth and die,
 it abideth by itself alone; but if it die, it beareth much
 25 fruit. He that loveth his life loseth it; and he that
 hateth his life in this world shall keep it unto life eter-
 26 nal. If any man serve me, let him follow me; and
 where I am, there shall also my servant be: if any man
 27 serve me, him will the Father honour. Now is my soul
 troubled; and what shall I say? Father, save me from
 this hour. But for this cause came I unto this hour.
 28 Father, glorify thy name. There came therefore a
 voice out of heaven, *saying*, I have both glorified it,
 29 and will glorify it again. The multitude therefore, that
 stood by, and heard it, said that it had thundered:
 30 others said, An angel hath spoken to him. Jesus an-
 swered and said, This voice hath not come for my sake,
 31 but for your sakes. Now is the judgement of this world:
 32 now shall the prince of this world be cast out. And I,
 if I be lifted up from the earth, will draw all men unto
 33 myself. But this he said, signifying by what manner
 34 of death he should die. The multitude therefore an-
 swered him, We have heard out of the law that the
 Christ abideth for ever: and how sayest thou, The Son
 of man must be lifted up? who is this Son of man?
 35 Jesus therefore said unto them, Yet a little while is the

light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have
 36 the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid
 37 himself from them. But though he had done so many
 38 signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41 These things said Isaiah, because he saw his glory; and
 42 he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me,
 45 believeth not on me, but on him that sent me. And
 46 he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what
 50 I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

13 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were
 2 in the world, he loved them unto the end. And during supper, the devil having already put into the heart of

3 Judas Iscariot, Simon's son, to betray him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,
 4 riseth from supper, and layeth aside his garments; and
 5 he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he
 6 was girded. So he cometh to Simon Peter. He saith
 7 unto him, Lord, dost thou wash my feet? *Jesus* answered and said unto him, What I do thou knowest not
 8 now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. *Jesus* answered him, If I wash thee not, thou hast no part with
 9 me. Simon Peter saith unto him, Lord, not my feet
 10 only, but also my hands and my head. *Jesus* saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not
 11 all. For he knew him that should betray him; therefore said he, Ye are not all clean.
 12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know
 13 ye what I have done to you? Ye call me, Master, and,
 14 Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also
 15 ought to wash one another's feet. For I have given you an example, that ye also should do as I have done
 16 to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent
 17 greater than he that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all:
 18 I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his
 19 heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may
 20 believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
 21 When *Jesus* had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto
 22 you, that one of you shall betray me. The disciples looked one on another, doubting of whom he spake.
 23 There was at the table reclining in *Jesus'* bosom one
 24 of his disciples, whom *Jesus* loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who
 25 it is of whom he speaketh. He leaning back, as he was, on *Jesus'* breast saith unto him, Lord, who is it?
 26 *Jesus* therefore answereth, He it is, for whom I shall

dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son of*
 27 Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou
 28 doest, do quickly. Now no man at the table knew for
 29 what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him,
 Buy what things we have need of for the feast; or, that
 30 he should give something to the poor. He then having received the sop went out straightway: and it was night.

31 When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him;
 32 and God shall glorify him in himself, and straightway
 33 shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto
 the Jews, Whither I go, ye cannot come; so now I say
 34 unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye
 35 also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.
 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. Jesus
 38 answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

14 Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for
 3 I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be
 4 also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest;
 5 how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh
 7 unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye
 8 know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou,
 10 Shew us the Father? Believest thou not that I am in

the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you, while *yet* abiding with you. But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world

may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

- 15 I am the true vine, and my Father is the husband-
 2 man. Every branch in me that beareth not fruit, he
 taketh it away: and every *branch* that beareth fruit, he
 3 cleanseth it, that it may bear more fruit. Already ye
 are clean because of the word which I have spoken unto
 4 you. Abide in me, and I in you. As the branch can-
 not bear fruit of itself, except it abide in the vine; so
 5 neither can ye, except ye abide in me. I am the vine,
 ye are the branches: He that abideth in me, and I in
 him, the same beareth much fruit: for apart from me ye
 6 can do nothing. If a man abide not in me, he is cast
 forth as a branch, and is withered; and they gather them,
 7 and cast them into the fire, and they are burned. If ye
 abide in me, and my words abide in you, ask whatsoever
 8 ye will, and it shall be done unto you. Herein is my
 Father glorified, that ye bear much fruit; and *so* shall
 9 ye be my disciples. Even as the Father hath loved
 10 me, I also have loved you: abide ye in my love. If ye
 keep my commandments, ye shall abide in my love;
 even as I have kept my Father's commandments, and
 11 abide in his love. These things have I spoken unto
 you, that my joy may be in you, and *that* your joy may
 12 be fulfilled. This is my commandment, that ye love
 13 one another, even as I have loved you. Greater love
 hath no man than this, that a man lay down his life for
 14 his friends. Ye are my friends, if ye do the things
 15 which I command you. No longer do I call you
 servants; for the servant knoweth not what his lord
 doeth: but I have called you friends; for all things
 that I heard from my Father I have made known unto
 16 you. Ye did not choose me, but I chose you, and
 appointed you, that ye should go and bear fruit, and
that your fruit should abide: that whatsoever ye shall
 ask of the Father in my name, he may give it you.
 17 These things I command you, that ye may love one
 18 another. If the world hateth you, ye know that it
 19 hath hated me before *it* hated you. If ye were of the
 world, the world would love its own; but because ye
 are not of the world, but I chose you out of the world,
 20 therefore the world hateth you. Remember the word
 that I said unto you, A servant is not greater than his
 lord. If they persecuted me, they will also persecute
 you; if they kept my word, they will keep yours also.
 21 But all these things will they do unto you for my

name's sake, because they know not him that sent me.
 23 If I had not come and spoken unto them, they had not
 had sin: but now they have no excuse for their sin.
 23 He that hateth me hateth my Father also. If I had
 24 not done among them the works which none other did,
 they had not had sin: but now have they both seen and
 25 hated both me and my Father. But *this cometh to pass*,
 that the word may be fulfilled that is written in their
 26 law, They hated me without a cause. But when the
 Comforter is come, whom I will send unto you from
 the Father, *even* the Spirit of truth, which proceedeth
 27 from the Father, he shall bear witness of me: and ye
 also bear witness, because ye have been with me from
 the beginning.

16 These things have I spoken unto you, that ye should
 2 not be made to stumble. They shall put you out of
 the synagogues: yea, the hour cometh, that whosoever
 killeth, you shall think that he offereth service unto
 3 God. And these things will they do, because they
 4 have not known the Father, nor me. But these things
 have I spoken unto you, that when their hour is come,
 ye may remember them, how that I told you. And
 these things I said not unto you from the beginning,
 5 because I was with you. But now I go unto him
 that sent me; and none of you asketh me, Whither
 6 goest thou? But because I have spoken these things
 7 unto you, sorrow hath filled your heart. Nevertheless
 I tell you the truth; It is expedient for you that I go
 away: for if I go not away, the Comforter will not
 come unto you; but if I go, I will send him unto you.
 8 And he, when he is come, will convict the world in
 respect of sin, and of righteousness, and of judgement:
 9 of sin, because they believe not on me; of righteous-
 10 ness because I go to the Father, and ye behold me no
 11 more; of judgement, because the prince of this world
 12 hath been judged. I have yet many things to say unto
 13 you, but ye cannot bear them now. Howbeit when he,
 the Spirit of truth, is come, he shall guide you into all
 the truth: for he shall not speak from himself; but
 what things soever he shall hear, *these* shall he speak:
 and he shall declare unto you the things that are to
 14 come. He shall glorify me: for he shall take of mine,
 15 and shall declare *it* unto you. All things whatsoever
 the Father hath are mine: therefore said I, that he
 16 taketh of mine, and shall declare *it* unto you. A little
 while, and ye behold me no more; and again a little
 17 while, and ye shall see me. *Some of his disciples therefore*

- said one to another, What is this that he saith unto us, A little while, and ye behold me not; and, again a little while, and ye shall see me: and, Because I go to the
- 18 Father? They said therefore, What is this that he saith, A little while? We know not what he saith.
- 19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see
- 20 me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.
- 21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the
- 22 joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh
- 23 away from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my
- 24 name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.
- 25 These things have I spoken unto you in proverbs: the hour cometh, when I shall no more speak unto you in
- 26 proverbs, but shall tell you plainly of the Father. In that day yeshall ask in my name: and I say not unto you,
- 27 that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have
- 28 believed that I came forth from the Father. I came out from the Father, and am come into the world: again,
- 29 I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest
- 30 no proverb. Now know we that thou knowest all things, and needest not that any man should ask thee:
- 31 by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour
- 32 cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am
- 33 not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.
- 17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy
- 2 Son, that the Son may glorify thee: even as thou gavest

him authority over all flesh, that whatsoever thou hast
 3 given him, to them he should give eternal life. And
 this is life eternal, that they should know thee the only
 true God, and him whom thou didst send, *even* Jesus
 4 Christ. I glorified thee on the earth, having accom-
 5 plished the work which thou hast given me to do. And
 now, O Father, glorify thou me with thine own self
 with the glory which I had with thee before the world
 6 was. I manifested thy name unto the men whom thou
 gavest me out of the world: thine they were, and thou
 gavest them to me; and they have kept thy word.
 7 Now they know that all things whatsoever thou hast
 8 given me are from thee: for the words which thou
 gavest me I have given unto them; and they received
 them, and knew of a truth that I came forth from thee,
 9 and they believed that thou didst send me. I pray for
 them: I pray not for the world, but for those whom thou
 10 hast given me; for they are thine: and all things that
 are mine are thine, and thine are mine: and I am glori-
 11 fied in them. And I am no more in the world, and
 these are in the world, and I come to thee. Holy
 Father, keep them in thy name which thou hast given
 12 me, that they may be one, even as we *are*. While
 I was with them, I kept them in thy name which
 thou hast given me: and I guarded them, and not one
 of them perished, but the son of perdition; that the
 13 scripture might be fulfilled. But now I come to
 thee; and these things I speak in the world, that they
 14 may have my joy fulfilled in themselves. I have
 given them thy word; and the world hated them, be-
 cause they are not of the world, even as I am not of
 15 the world. I pray not that thou shouldest take them
 from the world, but that thou shouldest keep them
 16 from the evil *one*. They are not of the world, even as
 17 I am not of the world. Sanctify them in the truth: thy
 word is truth. As thou didst send me into the world,
 18 even so sent I them into the world. And for their sakes
 I sanctify myself, that they themselves also may be
 19 sanctified in truth. Neither for these only do I pray,
 but for them also that believe on me through their word;
 20 that they may all be one; even as thou, Father, *art* in
 me, and I in thee, that they also may be in us: that the
 21 world may believe that thou didst send me. And the
 glory which thou hast given me I have given unto them;
 22 that they may be one, even as we *are* one; I in them,
 and thou in me, that they may be perfected into one;
 23 that the world may know that thou didst send me, and

- 24 lovedst them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before
 25 the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew
 26 that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.
- 18 When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples.
 2 Now Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.
 3 Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh
 4 thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?
 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, was standing with them. When therefore he said
 6 unto them, I am *he*, they went backward, and fell to the ground. Again therefore he asked them, Whom
 8 seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am *he*: if therefore ye seek
 9 me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given
 10 me I lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?
 12 So the band and the chief captain, and the officers of
 13 the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which
 14 was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.
- 15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the
 16 high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door,
 17 and brought in Peter. The maid therefore that kept

- the door saith unto Peter, Art thou also *one* of this
 18 man's disciples? He saith, I am not. Now the servants and the officers were standing *there*, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.
- 19 The high priest therefore asked Jesus of his disciples,
 20 and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and
 21 in secret spake I nothing. Why askest thou me? ask them that have heard *me*, what I spake unto them:
 22 behold, these know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high
 23 priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou
 24 me? Annas therefore sent him bound unto Caiaphas the high priest.
- 25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his
 26 disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the
 27 garden with him? Peter therefore denied again: and straightway the cock crew.
- 28 They led Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but
 29 might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye against this
 30 man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him
 31 up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put
 32 any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.
- 33 Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art thou the King of
 34 the Jews? Jesus answered, Sayest thou this of thyself,
 35 or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?
 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants

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8th fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. But ye have a custom; that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19 Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment;

3 and they came unto him, and said, Hail, King of the

4 Jews! and they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find

5 no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And

6 Pilate saith unto them, Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and

7 crucify him: for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of

8 God. When Pilate therefore heard this saying, he

9 was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art thou? But

10 Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify

11 thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater

12 sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself

13 a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement,

14 but in Hebrew, Gabbatha. Now it was the Prepara-

- tion of the passover: it was about the sixth hour. And
- 15 he saith unto the Jews, Behold, your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then therefore he delivered him unto them to be crucified.
- 17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either
- 19 side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew; and in Latin, and in Greek.
- 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written I have written.
- 23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without
- 24 seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,
- They parted my garments among them,
And upon my vesture did they cast lots.
- 25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary
- 26 Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith
- 27 unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.
- 28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith;
- 29 I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop,
- 30 and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.
- 31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the

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sabbath (for the day of that sabbath was a high day),
 32 asked of Pilate that their legs might be broken, and
 33 that they might be taken away. The soldiers therefore
 34 came, and brake the legs of the first, and of the other
 35 Jesus, and saw that he was dead already, they brake
 36 not his legs: howbeit one of the soldiers with a spear
 37 pierced his side, and straightway there came out blood
 38 and water. And he that hath seen hath borne witness,
 39 and his witness is true: and he knoweth that he saith
 40 true, that ye also may believe. For these things came
 41 to pass, that the scripture might be fulfilled, A bone of
 42 him shall not be broken. And again another scripture
 43 saith, They shall look on him whom they pierced.
 44 And after these things Joseph of Arimathea, being a
 45 disciple of Jesus, but secretly for fear of the Jews,
 46 asked of Pilate that he might take away the body of
 47 Jesus: and Pilate gave him leave. He came therefore,
 48 and took away his body. And there came also Nicodemus,
 49 he who at the first came to him by night, bringing
 50 a mixture of myrrh and aloes, about a hundred pound
 51 weight. So they took the body of Jesus, and bound it
 52 in linen cloths with the spices, as the custom of the
 53 Jews is to bury. Now in the place where he was cruci-
 54 fied there was a garden; and in the garden a new tomb
 55 wherein was never man yet laid. There then because
 56 of the Jews' Preparation (for the tomb was nigh at
 57 hand) they laid Jesus.
 58 Now on the first day of the week cometh Mary Mag-
 59 dalene early, while it was yet dark, unto the tomb, and
 60 seeth the stone taken away from the tomb. She run-
 61 neth therefore, and cometh to Simon Peter, and to the
 62 other disciple, whom Jesus loved, and saith unto them,
 63 They have taken away the Lord out of the tomb, and
 64 we know not where they have laid him. Peter therefore
 65 went forth, and the other disciple, and they went
 66 toward the tomb. And they ran both together: and
 67 the other disciple outran Peter, and came first to the
 68 tomb; and stooping and looking in, he seeth the linen
 69 cloths lying; yet entered he not in. Simon Peter
 70 therefore also cometh, following him, and entered into
 71 the tomb; and he beholdeth the linen cloths lying, and
 72 the napkin, that was upon his head, not lying with the
 73 linen cloths, but rolled up in a place by itself. Then
 74 entered in therefore the other disciple also, which came
 75 first to the tomb, and he saw, and believed. For as
 76 yet they knew not the scripture that he must rise again

10 from the dead. So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the
 12 tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of
 13 Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have
 14 laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that
 15 it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will
 16 take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, *Rabboni*; which is to say, Master. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and
 17 your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

18 When therefore it was evening, on that day, the first
 19 day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto
 20 you. And when he had said this, he shewed unto them his hands and his side. The disciples therefore were
 21 glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye
 22 the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

23 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

24 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto

- 27 you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but
- 28 believing. Thomas answered and said unto him, My
- 29 Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.
- 30 Many other signs therefore did Jesus in the presence
- 31 of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.
- 21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested
- 2 *himself* on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his
- 3 disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night
- 4 they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew
- 5 not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him,
- 6 No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of
- 7 fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he
- 8 was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off),
- 9 dragging the net *full* of fishes. So when they got out upon the land, they see a fire of coals there, and fish
- 10 laid thereon, and bread. Jesus saith unto them, Bring
- 11 of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for
- 12 all there were so many, the net was not rent. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art
- 13 thou? knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish
- 14 likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead

- 15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my
- 16 lambs. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea,
- 17 Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him,
- 18 Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird
- 19 thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this,
- 20 he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said,
- 21 Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this
- 22 man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.
- 23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?
- 24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.
- 25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

THE ACTS OF THE APOSTLES.

- 1 THE former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach,
2 until the day in which he was received up, after that he had given commandment through the Holy Ghost
3 unto the apostles whom he had chosen: to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom
4 of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard
5 from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
- 6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the
7 kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath
8 set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria; and unto the uttermost part of the
9 earth. And when he had said these things, as they were looking, he was taken up; and a cloud received
10 him out of their sight. And while they were looking stedfastly into heaven as he went, behold, two men
11 stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.
- 12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath
13 day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James
14 *the son* of Alphæus, and Simon the Zealot, and Judas *the son* of James. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

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15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty).
16 Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among
17 us, and received his portion in this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst,
18 and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The
19 field of blood.) For it is written in the book of Psalms,
20 Let his habitation be made desolate,
And let no man dwell therein:

and,

His office let another take.

21 Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must
22 one become a witness with us of his resurrection. And they put forward two, Joseph called Barsabbas, who
23 was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast
24 chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to
25 his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

2 And when the day of Pentecost was now come,
2 they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were
3 sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of
4 them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout
6 men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them
7 speaking in his own language. And they were all

- amazed and marvelled, saying, Behold, are not all these
8 which speak Galilæans? And how hear we, every man
9 in our own language, wherein we were born? Parthians
and Medes and Elamites, and the dwellers in Mesopo-
tania, in Judæa and Cappadocia, in Pontus and Asia,
10 in Phrygia and Pamphylia, in Egypt and the parts of
Libya about Cyrene, and sojourners from Rome, both
11 Jews and proselytes, Cretans and Arabians, we do hear
them speaking in our tongues the mighty works of God.
12 And they were all amazed, and were perplexed, saying
13 one to another, What meaneth this? But others mock-
ing said, They are filled with new wine.
- 14 But Peter, standing up with the eleven, lifted up his
voice, and spake forth unto them, *saying*, Ye men of
Judæa, and all ye that dwell at Jerusalem, be this
15 known unto you, and give ear unto my words. For
these are not drunken, as ye suppose; seeing it is *but*
16 the third hour of the day; but this is that which hath
been spoken by the prophet Joel;
- 17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams.
- 18 Yea and on my servants and on my handmaidens
in those days
Will I pour forth of my Spirit; and they shall
prophesy.
- 19 And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
- 20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable day:
- 21 And it shall be, that whosoever shall call on the
name of the Lord shall be saved.
- 22 Ye men of Israel, hear these words: Jesus of Nazareth,
a man approved of God unto you by mighty works and
wonders and signs, which God did by him in the midst
23 of you, even as ye yourselves know; him, being delivered
up by the determinate counsel and foreknowledge of
God, ye by the hand of lawless men did crucify and
24 slay: whom God raised up, having loosed the pangs of
death: because it was not possible that he should be
25 holden of it. For David saith concerning him,

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- I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
- 26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:
- 27 Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
- 28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.
- 29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* upon his throne; he foreseeing *this* spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself,
- The Lord said unto my Lord, Sit thou on my right hand,
- 35 Till I make thine enemies the footstool of thy feet.
- 36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.
- 37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles,
- 38 Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.
- 48 And fear came upon every soul: and many wonders

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44 and signs were done by the apostles. And all that be-
45 lieved were together, and had all things common; and
they sold their possessions and goods, and parted them
46 to all, according as any man had need. And day by
day, continuing stedfastly with one accord in the
temple, and breaking bread at home, they did take their
47 food with gladness and singleness of heart, praising God,
and having favour with all the people. And the Lord
added to them day by day those that were being saved.
3 Now Peter and John were going up into the temple
2 at the hour of prayer, *being* the ninth hour. And a cer-
tain man that was lame from his mother's womb was
carried, whom they laid daily at the door of the temple
which is called Beautiful, to ask alms of them that
3 entered into the temple; who seeing Peter and John
about to go into the temple, asked to receive an alms.
4 And Peter, fastening his eyes upon him, with John,
5 said, Look on us. And he gave heed unto them, expecting
6 to receive something from them. But Peter said, Silver
and gold have I none; but what I have, that give I thee.
7 In the name of Jesus Christ of Nazareth, walk. And he
took him by the right hand, and raised him up; and
immediately his feet and his ankle-bones received
8 strength. And leaping up, he stood, and began to walk;
and he entered with them into the temple, walking, and
9 leaping, and praising God. And all the people saw him
10 walking and praising God: and they took knowledge of
him, that it was he which sat for alms at the Beautiful
Gate of the temple: and they were filled with wonder
and amazement at that which had happened unto him.
11 And as he held Peter and John, all the people ran
together unto them in the porch that is called Solomon's,
12 greatly wondering. And when Peter saw it, he an-
swered unto the people, Ye men of Israel, why marvel
ye at this man? or why fasten ye your eyes on us, as
though by our own power or godliness we had made
13 him to walk? The God of Abraham, and of Isaac, and
of Jacob, the God of our fathers, hath glorified his
Servant Jesus; whom ye delivered up, and denied
before the face of Pilate, when he had determined to
14 release him. But ye denied the Holy and Righteous
One, and asked for a murderer to be granted unto you,
15 and killed the Prince of life; whom God raised from
16 the dead; whereof we are witnesses. And by faith
in his name hath his name made this man strong, whom
ye behold and know: yea, the faith which is through
him hath given him this perfect soundness in the pres-

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17 ence of you all. And now, brethren, I wot that in
18 ignorance ye did it, as did also your rulers. But the
things which God foreshewed by the mouth of all the
prophets, that his Christ should suffer, he thus fulfilled.
19 Repent ye therefore, and turn again, that your sins may
be blotted out, that so there may come seasons of
20 refreshing from the presence of the Lord; and that he
may send the Christ who hath been appointed for you,
21 *even* Jesus: whom the heaven must receive until the
times of restoration of all things, whereof God spake by
the mouth of his holy prophets which have been since
22 the world began. Moses indeed said, A prophet shall
the Lord God raise up unto you from among your
brethren, like unto me; to him shall ye hearken in all
23 things whatsoever he shall speak unto you. And it shall
be, that every soul, which shall not hearken to that
prophet, shall be utterly destroyed from among the peo-
24 ple. Yea and all the prophets from Samuel and them
that followed after, as many as have spoken, they also
25 told of these days. Ye are the sons of the prophets,
and of the covenant which God made with your fathers,
saying unto Abraham, And in thy seed shall all the
26 families of the earth be blessed. Unto you first God,
having raised up his Servant, sent him to bless you, in
turning away every one of you from your iniquities.
4 And as they spake unto the people, the priests and the
captain of the temple and the Sadducees came upon
8 them, being sore troubled because they taught the peo-
ple, and proclaimed in Jesus the resurrection from the
8 dead. And they laid hands on them, and put them in
4 ward unto the morrow: for it was now eventide. But
many of them that heard the word believed; and the
number of the men came to be about five thousand.
5 And it came to pass on the morrow, that their rulers
and elders and scribes were gathered together in Jerusa-
6 lem; and Annas the high priest *was there*, and Caiaphas,
and John, and Alexander, and as many as were of the
7 kindred of the high priest. And when they had set
them in the midst, they inquired, By what power, or in
8 what name, have ye done this? Then Peter, filled with
9 the Holy Ghost, said unto them, Ye rulers of the people,
and elders, if we this day are examined concerning a
good deed done to an impotent man, by what means
10 this man is made whole; be it known unto you all, and
to all the people of Israel, that in the name of Jesus
Christ of Nazareth, whom ye crucified, whom God raised
from the dead, *even* in him doth this man stand here be-

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11 fore you whole. He is the stone which was set at
nought of you the builders, which was made the head of
12 the corner. And in none other is there salvation: for
neither is there any other name under heaven, that is
given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and
John, and had perceived that they were unlearned and
ignorant men, they marvelled; and they took knowl-
14 edge of them, that they had been with Jesus. And see-
ing the man which was healed standing with them, they
15 could say nothing against it. But when they had com-
manded them to go aside out of the council, they com-
16 manded among themselves, saying, What shall we do to
these men? for that indeed a notable miracle hath been
wrought through them, is manifest to all that dwell in
17 Jerusalem; and we cannot deny it. But that it spread
no further among the people, let us threaten them, that
18 they speak henceforth to no man in this name. And
they called them, and charged them not to speak at all
19 nor teach in the name of Jesus. But Peter and John
answered and said unto them, Whether it be right in the
sight of God to hearken unto you rather than unto God,
20 judge ye: for we cannot but speak the things which we
21 saw and heard. And they, when they had further
threatened them, let them go, finding nothing how they
might punish them, because of the people; for all men
22 glorified God for that which was done. For the man
was more than forty years old, on whom this miracle of
healing was wrought.

23 And being let go, they came to their own company,
and reported all that the chief priests and the elders
24 had said unto them. And they, when they heard it,
lifted up their voice to God with one accord, and said,
O Lord, thou that didst make the heaven and the earth
25 and the sea, and all that in them is: who by the Holy
Ghost, by the mouth of our father David thy servant,
didst say,

Why did the Gentiles rage,
And the peoples imagine vain things?

26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his Anointed:

27 for of a truth in this city against thy holy Servant Jesus,
whom thou didst anoint, both Herod and Pontius Pilate,
with the Gentiles and the peoples of Israel, were gath-
28 ered together, to do whatsoever thy hand and thy coun-
29 sel foreordained to come to pass. And now, Lord,

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look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy
30
31 Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they
33 had all things common. And with great power gave the apostles their witness of the resurrection of the
34 Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them,
35 and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation),
37 a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

5 But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy to it, and brought a certain
8 part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back *part* of the price of the
4 land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou
5 hast not lied unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost:
6 and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him.

7 And it was about the space of three hours after, when
8 his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.
9 But Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the
10 door, and they shall carry thee out. And she fell down immediately at his feet, and gave up the ghost: and the

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11 young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things. .

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they
13 were all with one accord in Solomon's porch. But of the rest durst no man join himself to them: howbeit the
14 people magnified them; and believers were the more added to the Lord, multitudes both of men and women;
15 insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow
16 some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they
18 were filled with jealousy, and laid hands on the apostles,
19 and put them in public ward. But an angel of the Lord by night opened the prison doors, and brought them
20 out, and said, Go ye, and stand and speak in the temple to the people all the words of this Life. And when they heard *this*, they entered into the temple about day-break, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to
22 the prison-house to have them brought. But the officers that came found them not in the prison; and they re-
23 turned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within.
24 Now when the captain of the temple and the chief priests heard these words, they were much perplexed
25 concerning them whereunto this would grow. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and
26 teaching the people. Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned.
27 And when they had brought them, they set them before the council. And the high priest asked them,
28 saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon
29 us. But Peter and the apostles answered and said,

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80 We must obey God rather than men. The God of our
fathers raised up Jesus, when ye slew, hanging him on
81 a tree. Him did God exalt with his right hand to be a
Prince and a Saviour, for to give repentance to Israel,
82 and remission of sins. And we are witnesses of these
things; and *so is* the Holy Ghost, whom God hath given
to them that obey him.

83 But they, when they heard this, were cut to the heart,
84 and were minded to slay them. But there stood up one
in the council, a Pharisee, named Gamaliel, a doctor of
the law, had in honour of all the people, and command-
85 ed to put the men forth a little while. And he said
unto them, Ye men of Israel, take heed to yourselves as
86 touching these men, what ye are about to do. For be-
fore these days rose up Theudas, giving himself out to
be somebody; to whom a number of men, about four
hundred, joined themselves: who was slain; and all, as
many as obeyed him, were dispersed, and came to nought.

87 After this man rose up Judas of Galilee in the days of
the enrolment, and drew away *some of the* people after
him: he also perished; and all, as many as obeyed him,
88 were scattered abroad. And now I say unto you, Re-
frain from these men, and let them alone: for if this
counsel or this work be of men, it will be overthrown:
89 but if it is of God, ye will not be able to overthrow
them; lest haply ye be found even to be fighting against
90 God. And to him they agreed: and when they had
called the apostles unto them, they beat them and
charged them not to speak in the name of Jesus, and
91 let them go. They therefore departed from the pres-
ence of the council, rejoicing that they were counted
92 worthy to suffer dishonour for the Name. And every
day, in the temple and at home, they ceased not to teach
and to preach Jesus *as* the Christ.

6 Now in these days, when the number of the disciples
was multiplying, there arose a murmuring of the Gre-
cian Jews against the Hebrews, because their widows
2 were neglected in the daily ministration. And the
twelve called the multitude of the disciples unto them,
and said, It is not fit that we should forsake the word of
3 God, and serve tables. Look ye out therefore, breth-
ren, from among you seven men of good report, full of
the Spirit and of wisdom, whom we may appoint over
4 this business. But we will continue stedfastly in
5 prayer, and in the ministry of the word. And the say-
ing pleased the whole multitude: and they chose Ste-
phen, a man full of faith and of the Holy Spirit, and

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Phillip, and Prochorus, and Nicanor, and Timon, and
6 Parmenas, and Nicolas a proselyte of Antioch: whom
they set before the apostles: and when they had prayed,
they laid their hands on them.

7 And the word of God increased; and the number
of the disciples multiplied in Jerusalem exceedingly;
and a great company of the priests were obedient to the
faith.

8 And Stephen, full of grace and power, wrought great
9 wonders and signs among the people. But there arose
certain of them that were of the synagogue called *the*
synagogue of the Libertines, and of the Cyrenians, and
of the Alexandrians, and of them of Cilicia and Asia,
10 disputing with Stephen. And they were not able to
withstand the wisdom and the Spirit by which he spake.
11 Then they suborned men, which said, We have heard
him speak blasphemous words against Moses, and
12 against God. And they stirred up the people, and the
elders, and the scribes, and came upon him, and seized
13 him, and brought him into the council, and set up false
witnesses, which said, This man ceaseth not to speak
14 words against this holy place, and the law: for we have
heard him say, that this Jesus of Nazareth shall destroy
this place, and shall change the customs which Moses
15 delivered unto us. And all that sat in the council, fast-
ening their eyes on him, saw his face as it had been the
face of an angel.

7 And the high priest said, Are these things so? And
2 he said,

Brethren and fathers, hearken. The God of glory
appeared unto our father Abraham, when he was in
3 Mesopotamia, before he dwelt in Haran, and said unto
him, Get thee out of thy land, and from thy kindred,
4 and come into the land which I shall shew thee. Then
came he out of the land of the Chaldeans, and dwelt
in Haran: and from thence, when his father was dead,
God removed him into this land, wherein ye now
5 dwell: and he gave him none inheritance in it, no,
not so much as to set his foot on: and he promised
that he would give it to him in possession, and to his
6 seed after him, when *as yet* he had no child. And God
spake on this wise, that his seed should sojourn in a
strange land, and that they should bring them into
bondage, and entreat them evil, four hundred years.
7 And the nation to which they shall be in bondage will
I judge, said God: and after that shall they come
8 forth, and serve me in this place. And he gave him

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47 the sight of God, and asked to find a habitation for the
48 God of Jacob. But Solomon built him a house. How-
beit the Most High dwelleth not in *houses* made with
hands; as saith the prophet,

49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the
Lord:

Or what is the place of my rest?

50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears,
ye do always resist the Holy Ghost: as your fathers did,
52 so do ye. Which of the prophets did not your fathers
persecute? and they killed them which shewed before
of the coming of the Righteous One; of whom ye have
53 now become betrayers and murderers; ye who received
the law as it was ordained by angels, and kept it not.

54 Now when they heard these things, they were cut to
the heart, and they gnashed on him with their teeth.
55 But he, being full of the Holy Ghost, looked up sted-
fastly into heaven, and saw the glory of God, and Jesus
56 standing on the right hand of God, and said, Behold, I
see the heavens opened, and the Son of man standing
57 on the right hand of God. But they cried out with a
loud voice, and stopped their ears, and rushed upon him
58 with one accord; and they cast him out of the city, and
stoned him: and the witnesses laid down their garments
59 at the feet of a young man named Saul. And they
stoned Stephen, calling upon *the Lord*, and saying, Lord
60 Jesus, receive my spirit. And he kneeled down, and
cried with a loud voice, Lord, lay not this sin to their
charge. And when he had said this, he fell asleep.
8 And Saul was consenting unto his death.

And there arose on that day a great persecution
against the church which was in Jerusalem; and they
were all scattered abroad throughout the regions of
2 Judæa and Samaria, except the apostles. And devout
men buried Stephen, and made great lamentation over
3 him. But Saul laid waste the church, entering into
every house, and haling men and women committed
them to prison.

4 They therefore that were scattered abroad went about
5 preaching the word. And Philip went down to the city
6 of Samaria, and proclaimed unto them the Christ. And
the multitudes gave heed with one accord unto the
things that were spoken by Philip, when they heard,
7 and saw the signs which he did. For *from* many of

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- those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that
8 were lame, were healed. And there was much joy in that city.
- 9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great
10 one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which
11 is called Great. And they gave heed to him, because that of long time he had amazed them with his sorceries.
- 12 But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus
13 Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.
- 14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they
15 sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive
16 the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized into the name of the
17 Lord Jesus. Then laid they their hands on them, and
18 they received the Holy Ghost. Now when Simon saw that through the laying on of the apostles' hands the
19 Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my
20 hands, he may receive the Holy Ghost. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.
- 21 Thou hast neither part nor lot in this matter: for thy
22 heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the
23 thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of
24 iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.
- 25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.
- 26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.
- 27 And he arose and went: and behold, a man of Ethiopia,

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a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had
28 come to Jerusalem for to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near,
29 and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said,
31 Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he
32 besought Philip to come up and sit with him. Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

33 In his humiliation his judgement was taken away:
His generation who shall declare?
For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of
35 some other? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And
36 as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth
38 hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized
39 him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.
40 But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

9 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high
2 priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to
3 Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone
4 round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him,
5 Saul, Saul, why persecutest thou me? And he said,
6 Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest: but rise, and enter into the city, and
7 it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the
8 voice, but beholding no man. And Saul arose from the

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earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into
9 Damascus. And he was three days without sight, and did neither eat nor drink.
10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ana-
11 nias. And he said, Behold, I *am here*, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he pray-
12 eth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his
13 sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints
14 at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the
15 Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and
16 kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake.
17 And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord,
even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy
18 sight, and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he
19 received his sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples which
20 were at Damascus. And straightway in the synagogues
21 he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests.
22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews took
24 counsel together to kill him: but their plot became known to Saul. And they watched the gates also day
25 and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of
27 him, not believing that he was a disciple. But Barna-

- bas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.
- 31 So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.
- 32 And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.
- 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. And it became known throughout all Joppa: and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.
- 10 Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed

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- 3 to God alway. He saw in a vision openly, as it were
about the ninth hour of the day, an angel of God coming
4 in unto him, and saying to him, Cornelius. And he,
fastening his eyes upon him, and being affrighted, said,
What is it, Lord? And he said unto him, Thy prayers
and thine alms are gone up for a memorial before God.
5 And now send men to Joppa, and fetch one Simon, who
6 is surnamed Peter: he lodgeth with one Simon a tanner,
7 whose house is by the sea side. And when the angel
that spake unto him was departed, he called two of his
household-servants, and a devout soldier of them that
8 waited on him continually; and having rehearsed all
things unto them, he sent them to Joppa.
9 Now on the morrow, as they were on their journey,
and drew nigh unto the city, Peter went up upon the
10 housetop to pray, about the sixth hour: and he became
hungry, and desired to eat: but while they made ready,
11 he fell into a trance; and he beholdeth the heaven
opened, and a certain vessel descending, as it were a
great sheet, let down by four corners upon the earth:
12 wherein were all manner of fourfooted beasts and creep-
13 ing things of the earth and fowls of the heaven. And
there came a voice to him, Rise, Peter; kill and eat.
14 But Peter said, Not so, Lord; for I have never eaten
15 any thing that is common and unclean. And a voice
came unto him again the second time, What God hath
16 cleansed, make not thou common. And this was done
thrice: and straightway the vessel was received up into
heaven.
17 Now while Peter was much perplexed in himself what
the vision which he had seen might mean, behold, the
men that were sent by Cornelius, having made inquiry
18 for Simon's house, stood before the gate, and called and
asked whether Simon, which was surnamed Peter, were
19 lodging there. And while Peter thought on the vision,
the Spirit said unto him, Behold, three men seek thee.
20 But arise, and get thee down, and go with them, noth-
21 ing doubting: for I have sent them. And Peter went
down to the men, and said, Behold, I am he whom ye
22 seek: what is the cause wherefore ye are come? And
they said, Cornelius a centurion, a righteous man and
one that feareth God, and well reported of by all the
nation of the Jews, was warned of God by a holy angel
to send for thee into his house, and to hear words from
23 thee. So he called them in and lodged them.
And on the morrow he arose and went forth with
them, and certain of the brethren from Joppa accom-

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24 panicked him. And on the morrow they entered into
Cæsarea. And Cornelius was waiting for them, having
25 called together his kinsmen and his near friends. And
when it came to pass that Peter entered, Cornelius met
him, and fell down at his feet, and worshipped him.
26 But Peter raised him up, saying, Stand up; I myself
27 also am a man. And as he talked with him, he went
28 in, and findeth many come together: and he said unto
them, Ye yourselves know how that it is an unlawful
thing for a man that is a Jew to join himself or come
unto one of another nation; and yet unto me hath God
shewed that I should not call any man common or
29 unclean: wherefore also I came without gainsaying,
when I was sent for. I ask therefore with what intent
30 ye sent for me. And Cornelius said, Four days ago,
until this hour, I was keeping the ninth hour of prayer
in my house; and behold, a man stood before me in
31 bright apparel, and saith, Cornelius, thy prayer is
heard, and thine alms are had in remembrance in the
32 sight of God. Send therefore to Joppa, and call unto
thee Simon, who is surnamed Peter; he lodgeth in the
33 house of Simon a tanner, by the sea side. Forthwith
therefore I sent to thee; and thou hast well done that
thou art come. Now therefore we are all here present
in the sight of God, to hear all things that have been
34 commanded thee of the Lord. And Peter opened his
mouth, and said,

Of a truth I perceive that God is no respecter of per-
35 sons: but in every nation he that feareth him, and
36 worketh righteousness, is acceptable to him. The word
which he sent unto the children of Israel, preaching
good tidings of peace by Jesus Christ (he is Lord of all)
37 —that saying ye yourselves know, which was published
throughout all Judæa, beginning from Galilee, after the
38 baptism which John preached; even Jesus of Nazareth,
how that God anointed him with the Holy Ghost and
with power: who went about doing good, and healing
all that were oppressed of the devil; for God was with
39 him. And we are witnesses of all things which he did
both in the country of the Jews, and in Jerusalem;
40 whom also they slew, hanging him on a tree. Him God
raised up the third day, and gave him to be made mani-
41 fest, not to all the people, but unto witnesses that were
chosen before of God, even to us, who did eat and drink
42 with him after he rose from the dead. And he charged
us to preach unto the people, and to testify that this is
he which is ordained of God to be the Judge of quick and

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43 dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost
45 fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also
46 was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

47 Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received
48 the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

11 Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of
2 God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with
3 him, saying, Thou wentest in to men uncircumcised,
4 and didst eat with them. But Peter began, and expounded *the matter* unto them in order, saying, I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things
7 and fowls of the heaven. And I heard also a voice saying unto me, Rise, Peter; kill and eat. But I said, Not so, Lord: for nothing common or unclean hath ever
9 entered into my mouth. But a voice answered the second time out of heaven, What God hath cleansed,
10 make not thou common. And this was done thrice:
11 and all were drawn up again into heaven. And behold, forthwith three men stood before the house in which
12 we were, having been sent from Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me;
13 and we entered into the man's house: and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved; thou and all thy house.
14 And as I began to speak, the Holy Ghost fell on them,
15 even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the

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- 17 Holy Ghost. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?
- 18 And when they heard these things, they held their peace and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.
- 19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word
- 20 to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching
- 21 the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the
- 22 Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they
- 23 sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart
- 24 they would cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much
- 25 people was added unto the Lord. And he went forth to
- 26 Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.
- 27 Now in these days there came down prophets from
- 28 Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which
- 29 came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa:
- 30 which also they did, sending it to the elders by the hand of Barnabas and Saul.
- 12 Now about that time Herod the king put forth his
- 2 hands to afflict certain of the church. And he killed
- 3 James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened
- 4 bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover
- 5 to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of
- 6 the church unto God for him. And when Herod was

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about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: 7 and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains 8 fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, 9 and follow me. And he went out, and followed; and he wist not that it was true which was done by the angel, 10 but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed 11 from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the 12 Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together 13 and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before 15 the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they 16 said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were 17 amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he 18 departed, and went to another place. Now as soon as it was day, there was no small stir among the soldiers, 19 what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and tarried there. 20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed 21 from the king's country. And upon a set day Herod

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- arrayed himself in royal apparel, and sat on the throne,
22 and made an oration unto them. And the people
shouted, *saying*, The voice of a god, and not of a man.
23 And immediately an angel of the Lord smote him,
because he gave not God the glory: and he was eaten
of worms, and gave up the ghost.
24 But the word of God grew and multiplied.
25 And Barnabas and Saul returned from Jerusalem,
when they had fulfilled their ministration, taking with
them John whose surname was Mark.
13 Now there were at Antioch, in the church that was
there, prophets and teachers, Barnabas, and Symeon that
was called Niger, and Lucius of Cyrene, and Manaen
the foster-brother of Herod the tetrarch, and Saul.
2 And as they ministered to the Lord, and fasted, the
Holy Ghost said, Separate me Barnabas and Saul for
3 the work whereunto I have called them. Then, when
they had fasted and prayed and laid their hands on
them, they sent them away.
4 So they, being sent forth by the Holy Ghost, went
down to Seleucia; and from thence they sailed to
5 Cyprus. And when they were at Salamis, they pro-
claimed the word of God in the synagogues of the Jews:
6 and they had also John as their attendant. And when
they had gone through the whole island unto Paphos,
they found a certain sorcerer, a false prophet, a Jew,
7 whose name was Bar-Jesus; which was with the pro-
consul, Sergius Paulus, a man of understanding. The
same called unto him Barnabas and Saul, and sought to
8 hear the word of God. But Elymas the sorcerer (for so
is his name by interpretation) withstood them, seeking
9 to turn aside the proconsul from the faith. But Saul,
who is also *called* Paul, filled with the Holy Ghost,
10 fastened his eyes on him, and said, O full of all guile
and all villany, thou son of the devil, thou enemy of all
righteousness, wilt thou not cease to pervert the right
11 ways of the Lord? And now, behold, the hand of the
Lord is upon thee, and thou shalt be blind, not seeing
the sun for a season. And immediately there fell on
him a mist and a darkness; and he went about seeking
12 some to lead him by the hand. Then the proconsul,
when he saw what was done, believed, being astonished
at the teaching of the Lord.
13 Now Paul and his company set sail from Paphos, and
came to Perga in Pamphylia: and John departed from
14 them and returned to Jerusalem. But they, passing
through from Perga, came to Antioch of Pisidia; and

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they went into the synagogue on the sabbath day, and
15 sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation
16 for the people, say on. And Paul stood up, and beckoning with the hand said,
17 Men of Israel, and ye that fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt,
18 and with a high arm led he them forth out of it. And for about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan; he gave *them* their land for an inheritance, for about four hundred and
19 fifty years: and after these things he gave *them* judges
20 until Samuel the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of
22 forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a
23 man after my heart, who shall do all my will. Of this man's seed hath God according to promise brought unto
24 Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the
25 people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose
26 feet I am not worthy to unloose. Brethren, children of the stock of Abraham, and those among you that fear
27 God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which
28 are read every sabbath, fulfilled *them* by condemning *him*. And though they found no cause of death in *him*,
29 yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him
30 in a tomb. But God raised him from the dead; and he
31 was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses
32 unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up
33 Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no

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more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of
35 David. Because he saith also in another *psalm*, Thou
36 wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his
37 fathers, and saw corruption: but he whom God raised
38 up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto
39 you remission of sins: and by him every one that believeth is justified from all things, from which ye could
40 not be justified by the law of Moses. Beware therefore, lest that come upon *you*, which is spoken in the prophets;

41 Behold, ye despisers, and wonder, and perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words
43 might be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was
45 gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were
46 spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves un-
47 worthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldst be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained
49 to eternal life believed. And the word of the Lord
50 was spread abroad throughout all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast
51 them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium.

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52 And the disciples were filled with joy and with the Holy Ghost.

14 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, 7 Lystra and Derbe, and the region round about: and there they preached the gospel.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and walked. 10 And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercury, 13 because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done 14 sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying 15 out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and 16 the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own 17 ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Icon-

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...tum: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that
20 he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the
21 morrow he went forth with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and
22 to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the
23 kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they
24 had believed. And they passed through Pisidia, and came to Pamphylia, And when they had spoken the
25 word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they
26 had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had
27 opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

15 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the
2 custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.
3 They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they
4 caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.
5 But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.
6 And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should
8 hear the word of the gospel, and believe. And God,

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- which knoweth the heart, bare them witness, giving
9 them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing
10 their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to
11 bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.
- 12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by
13 them. And after they had held their peace, James answered, saying,
- 14 Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them
15 a people for his name. And to this agree the words of the prophets; as it is written,
- 16 After these things I will return,
And I will build again the tabernacle of David,
which is fallen;
And I will build again the ruins thereof,
And I will set it up:
- 17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
- 18 Saith the Lord, who maketh these things known from the beginning of the world.
- 19 Wherefore my judgement is, that we trouble not them
20 which from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is
21 strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.
- 22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas,
23 chief men among the brethren: and they wrote *thus* by them. The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and
24 Syria and Cilicia, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom
25 we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

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26 men that have hazarded their lives for the name of our
27 Lord Jesus Christ. We have sent therefore Judas and
Silas, who themselves also shall tell you the same
28 things by word of mouth. For it seemed good to the
Holy Ghost, and to us, to lay upon you no greater
29 burden than these necessary things; that ye abstain
from things sacrificed to idols, and from blood, and
from things strangled, and from fornication; from
which if ye keep yourselves, it shall be well with you.
Fare ye well.

30 So they, when they were dismissed, came down to
Antioch; and having gathered the multitude together,
31 they delivered the epistle. And when they had read
32 it, they rejoiced for the consolation. And Judas and
Silas, being themselves also prophets, exhorted the
33 brethren with many words, and confirmed them. And
after they had spent some time *there*, they were dis-
missed in peace from the brethren unto those that had
35 sent them forth. But Paul and Barnabas tarried in
Antioch, teaching and preaching the word of the Lord,
with many others also.

36 And after some days Paul said unto Barnabas, Let us
return now and visit the brethren in every city wherein
we proclaimed the word of the Lord, *and see* how they
37 fare. And Barnabas was minded to take with them
38 John also, who was called Mark. But Paul thought
not good to take with them him who withdrew from
them from Pamphylia, and went not with them to the
39 work. And there arose a sharp contention, so that they
parted asunder one from the other, and Barnabas took
40 Mark with him, and sailed away unto Cyprus; but
Paul chose Silas, and went forth, being commended by
41 the brethren to the grace of the Lord. And he went
through Syria and Cilicia, confirming the churches.

16 And he came also to Derbe and to Lystra: and behold,
a certain disciple was there, named Timothy, the son of
a Jewess which believed; but his father was a Greek.
2 The same was well reported of by the brethren that
3 were at Lystra and Iconium. Him would Paul have to
go forth with him; and he took and circumcised him
because of the Jews that were in those parts: for they
4 all knew that his father was a Greek. And as they
went on their way through the cities, they delivered them
the decrees for to keep, which had been ordained of the
5 apostles and elders that were at Jerusalem. So the
churches were strengthened in the faith, and increased
in number daily.

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- 6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to
7 speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and
8 the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into
10 Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.
- 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis, and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we
13 were in this city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which
14 were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were
15 spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.
- 16 And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, which brought her masters much gain by sooth-saying. The same following after Paul and us cried out, saying, These men are servants of the Most High God, which proclaim unto you the way of salvation.
18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.
- 19 But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when
20 they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our
21 city, and set forth customs which it is not lawful for us
22 to receive, or to observe, being Romans. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to

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23 beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging
24 the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and
25 made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto
26 God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately
all the doors were opened; and every one's bands were
27 loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had
28 escaped. But Paul cried with a loud voice, saying, Do
29 thyself no harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell
30 down before Paul and Silas, and brought them out, and
31 said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou
32 and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took
33 them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.
34 And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

35 But when it was day, the magistrates sent the ser-
36 jeants, saying, Let those men go. And the jailor reported the words to Paul, saying, The magistrates have sent to let you go: now therefore come forth, and go
37 in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and
38 bring us out. And the serjeants reported these words unto the magistrates: and they feared, when they heard
39 that they were Romans; and they came and besought them; and when they had brought them out, they asked
40 them to go away from the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with
8 them from the scriptures, opening and alleging, that it

- behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim
- 4 unto you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief
- 5 women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to
- 6 bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also;
- 7 whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another
- 8 king, *one* Jesus. And they troubled the multitude and the rulers of the city, when they heard these things.
- 9 And when they had taken security from Jason and the rest, they let them go.
- 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come
- 11 thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these
- 12 things were so. Many of them therefore believed; also of the Greek women of honourable estate, and of men,
- 13 not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul
- 14 at Berea also, they came thither likewise, stirring up the brethren sent forth Paul to go as far as to the sea:
- 15 and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.
- 16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city
- 17 full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the market-
- 18 place every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached Jesus and
- 19 the resurrection. And they took hold of him, and

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brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needeth anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things he departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with

them, and they wrought; for by their trade they were
 4 tentmakers. And he reasoned in the synagogue every
 sabbath, and persuaded Jews and Greeks.

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to
 6 the Jews that Jesus was the Christ. And when they
 opposed themselves, and blasphemed, he shook out his
 raiment, and said unto them, Your blood be upon your
 own heads; I am clean: from henceforth I will go unto
 7 the Gentiles. And he departed thence, and went into
 the house of a certain man named Titus Justus, one that
 8 worshipped God, whose house joined hard to the synagogue.
 And Crispus, the ruler of the synagogue, believed in the Lord
 with all his house; and many of the
 9 Corinthians hearing believed, and were baptized. And
 the Lord said unto Paul in the night by a vision, Be not
 10 afraid, but speak, and hold not thy peace: for I am with
 thee, and no man shall set on thee to harm thee: for I
 11 have much people in this city. And he dwelt there a
 year and six months, teaching the word of God among
 them.

12 But when Gallio was proconsul of Achaia, the Jews
 with one accord rose up against Paul, and brought him
 13 before the judgement-seat, saying, This man persuadeth
 14 men to worship God contrary to the law. But when
 Paul was about to open his mouth, Gallio said unto the
 Jews, If indeed it were a matter of wrong or of wicked
 villany, O ye Jews, reason would that I should bear
 15 with you: but if they are questions about words and
 names and your own law, look to it yourselves; I am
 16 not minded to be a judge of these matters. And they all laid
 17 down on Sosthenes, the ruler of the synagogue, and beat
 him before the judgement-seat. And Gallio cared for
 none of these things.

18 And Paul, having tarried after this yet many days,
 took his leave of the brethren, and sailed thence for
 Syria, and with him Priscilla and Aquila; having shorn
 19 his head in Cenchræ: for he had a vow. And they
 came to Ephesus, and he left them there: but he himself
 20 entered into the synagogue, and reasoned with the Jews.
 And when they asked him to abide a longer time, he
 21 consented not; but taking his leave of them, and saying,
 I will return again unto you, if God will, he set sail
 22 from Ephesus. And when he had landed at Cæsarea,
 he went up and saluted the church, and went down to
 23 Antioch. And having spent some time there, he de-

- parted, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.
- 24 Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus; and he was
- 25 mighty in the scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus,
- 26 knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully.
- 27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them
- 28 much which had believed through grace: for he powerfully confuted the Jews, *and that* publicly, shewing by the scriptures that Jesus was the Christ.
- 19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country
- 2 came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether the Holy Ghost was *given*.
- 3 And he said, Into what then were ye baptized? And
- 4 they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which
- 5 should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of
- 6 the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they
- 7 spake with tongues, and prophesied. And they were in all about twelve men.
- 8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading
- 9 *as to* the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the
- 10 school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard
- 11 the word of the Lord, both Jews and Greeks. And God
- 12 wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the disease departed from
- 13 them, and the evil spirits went out. But certain also of the strolling Jews, exorcists, took upon them to name

over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul
14 preacheth. And there were seven sons of one Sceva, a
15 Jew, a chief priest, which did this. And the evil spirit answered and said unto them, Jesus I know, and Paul
16 I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out
17 of that house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of
18 the Lord Jesus was magnified. Many also of them that had believed came, confessing, and declaring their deeds.
19 And not a few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and
20 found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.
21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been
22 there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
23 And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we
24 have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying
25 that they be no gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and
26 the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying,
27 Great is Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus; men of Macedonia, Paul's companions in
28 travel. And when Paul was minded to enter in unto
29 the people, the disciples suffered him not. And certain

- also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself
 32 into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come
 33 together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a
 34 defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.
 35 And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and of the *image*
 36 which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do
 37 nothing rash. For ye have brought *hither* these men, which are neither robbers of temples nor blasphemers
 38 of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let
 39 them accuse one another. But if ye seek any thing about other matters, it shall be settled in the regular
 40 assembly. For indeed we are in danger to be accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account
 41 of this concourse. And when he had thus spoken, he dismissed the assembly.
 20 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. And when he had gone through those parts, and had given them much
 2 exhortation, he came into Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria,
 4 he determined to return through Macedonia. And there accompanied him as far as Asia Sopater of Berea, *the son of Pyrrhus*; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and
 5 of Asia, Tychicus and Trophimus. But these had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.
 7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with

them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I

- 27 am pure from the blood of all men: For I shrank not
 from declaring unto you the whole counsel of God.
 28 Take heed unto yourselves, and to all the flock, in the
 which the Holy Ghost hath made you bishops, to feed
 the church of God, which he purchased with his own
 29 blood. I know that after my departing grievous wolves
 30 shall enter in among you, not sparing the flock; and
 from among your own selves shall men arise, speaking
 perverse things, to draw away the disciples after them.
 31 Wherefore watch ye, remembering that by the space of
 three years I ceased not to admonish every one night
 32 and day with tears. And now I commend you to God,
 and to the word of his grace, which is able to build you
 up, and to give you the inheritance among all them that
 33 are sanctified. I coveted no man's silver, or gold, or
 34 apparel. Ye yourselves know that these hands ministered
 unto my necessities, and to them that were with
 35 me. In all things I gave you an example, how that so
 labouring ye ought to help the weak, and to remember
 the words of the Lord Jesus, how he himself said, It is
 more blessed to give than to receive.
 36 And when he had thus spoken, he kneeled down,
 37 and prayed with them all. And they all wept sore,
 38 and fell on Paul's neck, and kissed him, sorrowing most
 of all for the word which he had spoken, that they
 should behold his face no more. And they brought him
 on his way unto the ship.
 21 And when it came to pass that we were parted from
 them, and had set sail, we came with a straight course
 unto Cos, and the next day unto Rhodes, and from
 2 thence unto Patara: and having found a ship crossing
 over unto Phœnicia, we went aboard, and set sail.
 3 And when we had come in sight of Cyprus, leaving it
 on the left hand, we sailed unto Syria, and landed at
 Tyre: for there the ship was to unlade her burden.
 4 And having found the disciples, we tarried there seven
 days: and these said to Paul through the Spirit, that he
 5 should not set foot in Jerusalem. And when it came
 to pass that we had accomplished the days, we departed
 and went on our journey; and they all, with wives and
 children, brought us on our way, till we were out of the
 city: and kneeling down on the beach, we prayed, and
 6 bade each other farewell; and we went on board the
 ship, but they returned home again.
 7 And when we had finished the voyage from Tyre, we
 arrived at Ptolemais; and we saluted the brethren, and
 8 abode with them one day. And on the morrow we

departed, and came unto Cassarea: and entering into
 the house of Philip the evangelist, who was one of the
 9 seven, we abode with him. Now this man had four
 10 daughters, virgins, which did prophesy. And as we
 tarried there many days, there came down from Judæa
 11 a certain prophet, named Agabus. And coming to us,
 and taking Paul's girdle, he bound his own feet and
 hands, and said, Thus saith the Holy Ghost, So shall
 the Jews at Jerusalem bind the man that owneth this
 girdle, and shall deliver him into the hands of the Gen-
 12 tiles. And when we heard these things, both we and
 they of that place besought him not to go up to Jeru-
 13 salem. Then Paul answered, What do ye, weeping and
 breaking my heart? for I am ready not to be bound
 only, but also to die at Jerusalem for the name of the
 14 Lord Jesus. And when he would not be persuaded, we
 ceased, saying, The will of the Lord be done.
 15 And after these days we took up our baggage, and
 16 went up to Jerusalem. And there went with us also
certain of the disciples from Cassarea, bringing *with them*
 one Mnason of Cyprus, an early disciple, with whom
 we should lodge.
 17 And when we were come to Jerusalem, the brethren
 18 received us gladly. And the day following Paul went
 in with us unto James; and all the elders were present.
 19 And when he had saluted them, he rehearsed one by
 one the things which God had wrought among the Gen-
 20 tiles by his ministry. And they, when they heard it,
 glorified God; and they said unto him, Thou seest,
 brother, how many thousands there are among the Jews
 of them which have believed; and they are all zealous
 21 for the law: and they have been informed concerning
 thee, that thou teachest all the Jews which are among
 the Gentiles to forsake Moses, telling them not to cir-
 cumcise their children, neither to walk after the customs.
 22 What is it therefore? they will certainly hear that thou
 23 art come. Do therefore this that we say to thee: We
 24 have four men which have a vow on them; these take,
 and purify thyself with them, and be at charges for
 them, that they may shave their heads: and all shall
 know that there is no truth in the things whereof they
 have been informed concerning thee; but that thou thy-
 25 self also walkest orderly, keeping the law. But as
 touching the Gentiles which have believed, we wrote,
 giving judgement that they should keep themselves from
 things sacrificed to idols, and from blood, and from
 26 what is strangled, and from fornication. Then Paul

took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

- 27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, 28 crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy 29 place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that 30 Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and 31 straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief 33 captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and 34 inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the 35 castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the 36 crowd; for the multitude of the people followed after, crying out, Away with him.
- 37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something 38 unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness 39 the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak 40 unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,
- 22 Brethren and fathers, hear ye the defence which I now make unto you.

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- 2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,
- 3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being
- 4 zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering
- 5 into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round
- 7 about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake
- 10 to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which
- 11 are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well
- 13 reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up
- 14 on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous
- 15 One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou
- 16 hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling
- 17 on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning
- 19 me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting,
- 20

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- 21 and keeping the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.
- 22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should
- 23 live. And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might
- 25 know for what cause they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
- 26 And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman?
- 28 And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a *Roman* born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman; and because he had bound him.
- 30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.
- 23 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience
- 2 until this day. And the high priest Ananias commanded them that stood by him to smite him on the
- 3 mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest
- 5 thou God's high priest? And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou
- 6 shalt not speak evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the
- 8 assembly was divided. For the Sadducees say that there

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- is no resurrection, neither angel, nor spirit: but the
9 Pharisees confess both. And there arose a great clamour:
and some of the scribes of the Pharisees' part stood up,
and strove, saying, We find no evil in this man: and
10 what if a spirit hath spoken to him, or an angel? And
when there arose a great dissension, the chief captain,
fearing lest Paul should be torn in pieces by them, com-
manded the soldiers to go down and take him by force
from among them, and bring him into the castle.
11 And the night following the Lord stood by him, and
said, Be of good cheer: for as thou hast testified con-
cerning me at Jerusalem, so must thou bear witness
also at Rome.
12 And when it was day, the Jews banded together, and
bound themselves under a curse, saying that they would
13 neither eat nor drink till they had killed Paul. And
they were more than forty which made this conspiracy.
14 And they came to the chief priests and the elders, and
said, We have bound ourselves under a great curse, to
15 taste nothing until we have killed Paul. Now there-
fore do ye with the council signify to the chief captain
that he bring him down unto you, as though ye would
judge of his case more exactly: and we, or ever he
16 come near, are ready to slay him. But Paul's sister's
son heard of their lying in wait, and he came and
17 entered into the castle, and told Paul. And Paul called
unto him one of the centurions, and said, Bring this
young man unto the chief captain: for he hath some-
18 thing to tell him. So he took him, and brought him to
the chief captain, and saith, Paul the prisoner called
me unto him, and asked me to bring this young man
19 unto thee, who hath something to say to thee. And the
chief captain took him by the hand, and going aside
asked him privately, What is that thou hast to tell me?
20 And he said, The Jews have agreed to ask thee to bring
down Paul to-morrow unto the council, as though thou
wouldest inquire somewhat more exactly concerning
21 him. Do not thou therefore yield unto them: for there
lie in wait for him of them more than forty men, which
have bound themselves under a curse, neither to eat nor to
drink till they have slain him: and now are they ready,
22 looking for the promise from thee. So the chief captain
let the young man go, charging him, Tell no man that
23 thou hast signified these things to me. And he called
unto him two of the centurions, and said, Make ready
two hundred soldiers to go as far as Cæsarea, and
horsemen threescore and ten, and spearmen two hun-

- 24 dred, at the third hour of the night: and *he bade them*
 provide beasts, that they might set Paul thereon, and
 25 bring him safe unto Felix the governor. And he wrote
 a letter after this form:
- 26 Claudias Lysias unto the most excellent governor
 27 Felix, greeting. This man was seized by the Jews, and
 was about to be slain of them, when I came upon them
 with the soldiers, and rescued him, having learned that
 28 he was a Roman. And desiring to know the cause
 wherefore they accused him, I brought him down unto
 29 their council: whom I found to be accused about
 questions of their law, but to have nothing laid to his
 30 charge worthy of death or of bonds. And when it was
 shewn to me that there would be a plot against the
 man, I sent him to thee forthwith, charging his accusers
 also to speak against him before thee.
- 31 So the soldiers, as it was commanded them, took
 32 Paul, and brought him by night to Antipatris. But
 on the morrow they left the horsemen to go with him,
 33 and returned to the castle: and they, when they came
 to Cæsarea, and delivered the letter to the governor,
 34 presented Paul also before him. And when he had
 read it, he asked of what province he was; and when
 35 he understood that he was of Cilicia, I will hear thy
 cause, said he, when thine accusers also are come: and
 he commanded him to be kept in Herod's palace.
- 24 And after five days the high priest Ananias came
 down with certain elders, and *with* an orator, one Ter-
 tullus; and they informed the governor against Paul.
- 2 And when he was called, Tertullus began to accuse
 him, saying,
- Seeing that by thee we enjoy much peace, and that
 3 by thy providence evils are corrected for this nation, we
 accept it in all ways and in all places, most excellent
 4 Felix, with all thankfulness. But, that I be not further
 tedious unto thee, I intreat thee to hear us of thy
 5 clemency a few words. For we have found this man a
 pestilent fellow, and a mover of insurrections among
 all the Jews throughout the world, and a ringleader of
 6 the sect of the Nazarenes: who moreover assayed to pro-
 fane the temple: on whom also we laid hold: from
 8 whom thou wilt be able, by examining him thyself, to
 take knowledge of all these things, whereof we accuse
 9 him. And the Jews also joined in the charge, affirm-
 ing that these things were so.
- 10 And when the governor had beckoned unto him to
 speak, Paul answered,

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- Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make
- 11 my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to
- 12 worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a
- 13 crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the
- 14 Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the
- 15 law, and which are written in the prophets: having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.
- 16 Herein do I also exercise myself to have a conscience void of offence toward God and men alway. Now after many years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there*
- 19 *were* certain Jews from Asia—who ought to have been here before thee, and to make accusation, if they had
- 20 aught against me. Or else let these men themselves say what wrong-doing they found, when I stood before the
- 21 council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.
- 22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.
- 23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.
- 24 But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard
- 25 him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with
- 27 him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.
- 25 Festus therefore, having come into the province, after three days went up to Jerusalem from Cæsarea.
- 2 And the chief priests and the principal men of the

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- 3 Jews informed him against Paul; and they besought him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way.
- 4 Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.
- 6 And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and
- 7 commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove;
- 8 while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of
- 10 these things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou
- 11 also very well knowest. If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is true whereof these accuse me, no man can give me
- 12 up unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.
- 13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted
- 14 Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him.
- 16 To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid
- 17 against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be
- 18 brought. Concerning whom, when the accusers stood

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- up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.
- So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.
- And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:
- I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore, I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand *here* to be judged for the hope of the promise made of God unto our fathers; unto which *promise* our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God

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9 doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of
10 Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them.
11 And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto
12 foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests,
18 at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And
14 when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick
15 against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.
16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me,
17 and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles,
18 unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by
19 faith in me. Wherefore, O king Agrippa, I was not
20 disobedient unto the heavenly vision; but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the
21 Jews seized me in the temple, and assayed to kill me.
22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did
23 say should come; how that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.
24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth
25 turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth
26 and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that

none of these things is hidden from him; for this hath
 27 not been done in a corner. King Agrippa, believest
 28 thou the prophets? I know that thou believest. And
 Agrippa *said* unto Paul, With but little persuasion thou
 29 wouldest fain make me a Christian. And Paul *said*, I
 would to God, that whether with little or with much,
 not thou only, but also all that hear me this day, might
 become such as I am, except these bonds.

30 And the king rose up, and the governor, and Bernice,
 31 and they that sat with them: and when they had with-
 drawn, they spake one to another, saying, This man
 32 doeth nothing worthy of death or of bonds. And
 Agrippa *said* unto Festus, This man might have been
 set at liberty, if he had not appealed unto Cæsar.

27 And when it was determined that we should sail for
 Italy, they delivered Paul and certain other prisoners
 to a centurion named Julius, of the Augustan band.

2 And embarking in a ship of Adramyttium, which was
 about to sail unto the places on the coast of Asia, we
 put to sea, Aristarchus, a Macedonian of Thessalonica,
 3 being with us. And the next day we touched at Sidon:

and Julius treated Paul kindly, and gave him leave to
 4 go unto his friends and refresh himself. And putting to
 sea from thence, we sailed under the lee of Cyprus,

5 because the winds were contrary. And when we had
 sailed across the sea which is off Cilicia and Pamphylia,

6 we came to Myra, *a city of Lycia*. And there the cen-
 turion found a ship of Alexandria sailing for Italy; and

7 he put us therein. And when we had sailed slowly
 many days, and were come with difficulty over against
 Cnidus, the wind not further suffering us, we sailed

8 under the lee of Crete, over against Salmone; and with
 difficulty coasting along it we came unto a certain
 place called Fair Havens; nigh whereunto was the city
 of Lasea.

9 And when much time was spent, and the voyage was
 now dangerous, because the Fast was now already gone

10 by, Paul admonished them, and said unto them, Sirs, I
 perceive that the voyage will be with injury and much
 loss, not only of the lading and the ship, but also of

11 our lives. But the centurion gave more heed to the
 master and to the owner of the ship, than to those things

12 which were spoken by Paul. And because the haven
 was not commodious to winter in, the more part advised
 to put to sea from thence, if by any means they could
 reach Phoenix, and winter *there; which is a haven of*

13 Crete, looking north-east and south-east. And when the

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south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along
14 Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is called
15 Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and were driven.
16 And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat:
17 and when they had hoisted it up, they used helps, undergirding the ship; and fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were
18 driven. And as we laboured exceedingly with the storm, the next day they began to throw the *freight* over-
19 board; and the third day they cast out with their own hands the tackling of the ship. And when neither sun
20 nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved
21 was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten
22 this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you,
23 but *only* of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve,
24 saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with
25 thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.
26 But when the fourteenth night was come, as we were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to
28 some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again,
29 and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four
30 anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship,
31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall
33 off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, hav-

34 ing taken nothing. Wherefore I beseech you to take
 some food: for this is for your safety: for there shall
 35 not a hair perish from the head of any of you. And
 when he had said this, and had taken bread, he gave
 thanks to God in the presence of all: and he brake it,
 36 and began to eat. Then were they all of good cheer,
 37 and themselves also took food. And we were in all in
 38 the ship two hundred threescore and sixteen souls. And
 when they had eaten enough, they lightened the ship,
 39 throwing out the wheat into the sea. And when it was
 day, they knew not the land: but they perceived a cer-
 tain bay with a beach; and they took counsel whether
 40 they could drive the ship upon it. And casting off the
 anchors, they left them in the sea, at the same time
 loosing the bands of the rudders; and hoisting up the
 41 foressail to the wind, they made for the beach. But
 lighting upon a place where two seas met, they ran the
 vessel aground; and the foreship struck and remained
 unmoveable, but the stern began to break up by the
 42 violence of *the waves*. And the soldiers' counsel was
 to kill the prisoners, lest any of *them* should swim out,
 43 and escape. But the centurion, desiring to save Paul,
 stayed them from their purpose; and commanded that
 they which could swim should cast themselves over-
 44 board, and get first to the land: and the rest, some on
 planks, and some on *other* things from the ship. And
 so it came to pass, that they all escaped safe to the
 land.

28 And when we were escaped, then we knew that the
 2 island was called Melita. And the barbarians shewed
 us no common kindness: for they kindled a fire, and re-
 ceived us all, because of the present rain, and because of
 3 the cold. But when Paul had gathered a bundle of sticks,
 and laid them on the fire, a viper came out by reason of the
 4 heat, and fastened on his hand. And when the barbari-
 ans saw the beast hanging from his hand, they said one
 to another, No doubt this man is a murderer, whom,
 though he hath escaped from the sea, yet Justice hath
 5 not suffered to live. Howbeit he shook off the beast into
 6 the fire, and took no harm. But they expected that he
 would have swollen, or fallen down dead suddenly: but
 when they were long in expectation, and beheld nothing
 amiss come to him, they changed their minds, and said
 that he was a god.

7 Now in the neighbourhood of that place were lands
 belonging to the chief man of the island, named Publius;
 who received us, and entertained us three days cour-

- 8 teously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.
- 9 And when this was done, the rest also which had diseases in the island came, and were cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed.
- 11 And after three months we set sail in a ship of Alexandria; which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us, as far as the Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.
- 16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.
- 17 And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught to accuse my nation of. For this cause therefore did I intreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain. And they said unto him, We neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
- 23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul

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- had spoken one word, Well spake the Holy Ghost by
26 Isaiah the prophet unto your fathers, saying;
Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise
understand;
And seeing ye shall see, and shall in no wise per-
ceive:
27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.
28 Be it known therefore unto you, that this salvation of
God is sent unto the Gentiles: they will also hear.
30 And he abode two whole years in his own hired
dwelling, and received all that went in unto him,
31 preaching the kingdom of God, and teaching the things
concerning the Lord Jesus Christ with all boldness,
none forbidding him.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

- 1 PAUL, a servant of Jesus Christ, called *to be* an apostle,
2 separated unto the gospel of God, which he promised
3 afore by his prophets in the holy scriptures, concerning
his Son, who was born of the seed of David according
4 to the flesh, who was declared *to be* the Son of God with
power, according to the spirit of holiness, by the resur-
5 rection of the dead; *even* Jesus Christ our Lord, through
whom we received grace and apostleship, unto obedi-
ence of faith among all the nations, for his name's sake:
6 among whom are ye also, called *to be* Jesus Christ's: to
7 all that are in Rome, beloved of God, called *to be* saints:
Grace to you and peace from God our Father and the
Lord Jesus Christ.
8 First, I thank my God through Jesus Christ for you
all, that your faith is proclaimed throughout the whole

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- 9 world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make
10 mention of you, always in my prayers making request, if by any means now at length I may be prospered
11 by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual
12 gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the
13 other's faith, both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest
14 of the Gentiles. I am debtor both to Greeks and to
15 Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you
16 also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
17 For therein is revealed a righteousness of God by faith unto faith: as it is written, But the righteous shall live by faith.
- 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who
19 hold down the truth in unrighteousness; because that which may be known of God is manifest in them; for
20 God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; that they may be
21 without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was
22 darkened. Professing themselves to be wise, they
23 became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.
- 24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be
25 dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.
- 26 For this cause God gave them up unto vile passions: for their women changed the natural use into that
27 which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their

lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

28 And even as they refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do
29 those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity;
30 whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient
31 to parents, without understanding, covenant-breakers,
32 without natural affection, unmerciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

2. Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost
2. practise the same things. And we know that the judgement of God is according to truth against them that
3. practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God?
4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; who will render to every man
6 according to his works: to them that by patience in well-doing seek for glory and honour and incorruption,
8 eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath
9 and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also
10 of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the
11 Greek: for there is no respect of persons with God.
12 For as many as have sinned without law shall also perish without law: and as many as have sinned under
13 law shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be
14 justified: for when Gentiles which have no law do by nature the things of the law, these, having no law, are
15 a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another

16 accusing or else excusing *them*; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and retest
18 upon the law, and gloriest in God, and knowest his will, and approvest the things that are excellent, being
19 instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are
20 in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of
21 the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonourest thou God? For the name of God is blasphemed among the Gentiles because of you, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision.
26 If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for
27 circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law?
28 For he is not a Jew, which is one outwardly; neither
29 is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the
2 profit of circumcision? Much every way: first of all,
8 that they were intrusted with the oracles of God. For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?
4 God forbid, yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the
6 world? But if the truth of God through my lie abounded unto his glory, why am I also still judged as

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- 8 a sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.
- 9 What then? are we in worse case than they? No, in no wise: for we before laid to the charge both of
- 10 Jews and Greeks, that they are all under sin; as it is written,
- There is none righteous, no not one;
- 11 There is none that understandeth,
There is none that seeketh after God;
- 12 They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
- 13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
- 14 Whose mouth is full of cursing and bitterness:
- 15 Their feet are swift to shed blood;
- 16 Destruction and misery are in their ways;
- 17 And the way of peace have they not known:
- 18 There is no fear of God before their eyes.
- 19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because by the works of the law shall no flesh be justified in his sight:
- 21 for through the law *cometh* the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the
- 22 prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is
- 23 no distinction; for all have sinned, and fall short of the
- 24 glory of God; being justified freely by his grace through
- 25 the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of
- 26 the sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier
- 27 of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law?
- 28 of works? Nay: but by a law of faith. We reckon therefore that a man is justified by faith apart from the
- 29 works of the law. Or is God *the God* of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also:
- 30 if so be that God is one, and he shall justify the circum-

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cision by faith, and the uncircumcision through faith.

31 Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

4 What then shall we say that Abraham, our forefather
2 according to the flesh, hath found? For if Abraham
was justified by works, he hath whereof to glory; but
3 not toward God. For what saith the scripture? And
Abraham believed God, and it was reckoned unto him
4 for righteousness. Now to him that worketh, the
reward is not reckoned as of grace, but as of debt.
5 But to him that worketh not, but believeth on him that
justifieth the ungodly, his faith is reckoned for right-
6 eousness. Even as David also pronounceth blessing
upon the man, unto whom God reckoneth righteous-
7 ness apart from works, *saying*,

Blessed are they whose iniquities are forgiven,
And whose sins are covered.

8 Blessed is the man to whom the Lord will not
reckon sin.

9 Is this blessing then pronounced upon the circumcision,
or upon the uncircumcision also? for we say, To Abra-
10 ham his faith was reckoned for righteousness. How
then was it reckoned? when he was in circumcision, or
in uncircumcision? Not in circumcision, but in uncircum-
11 cision: and he received the sign of circumcision, a seal
of the righteousness of the faith which he had while he
was in uncircumcision: that he might be the father of
all them that believe, though they be in uncircum-
cision, that righteousness might be reckoned unto them;
12 and the father of circumcision to them who not only are
of the circumcision, but who also walk in the steps of
that faith of our father Abraham which he had in un-
13 circumcision. For not through the law was the promise
to Abraham or to his seed, that he should be heir of
14 the world, but through the righteousness of faith. For
if they which are of the law be heirs, faith is made void,
15 and the promise is made of none effect: for the law
worketh wrath; but where there is no law, neither is there
16 transgression. For this cause *it is* of faith, that *it may*
be according to grace; to the end that the promise may
be sure to all the seed; not to that only which is of
the law, but to that also which is of the faith of Abraham,
17 who is the father of us all (as it is written, A father of
many nations have I made thee) before him whom he
believed *even* God, who quickeneth the dead, and
calleth things that are not, as though they were.
18 Who in hope believed against hope, to the end that he

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might become a father of many nations, according to
 19 that which had been spoken, So shall thy seed be. And
 without being weakened in faith he considered his own
 body now as good as dead (he being about a hundred
 20 years old), and the deadness of Sarah's womb: yea,
 looking unto the promise of God, he wavered not
 through unbelief, but waxed strong through faith, giv-
 21 ing glory to God, and being fully assured that, what he
 22 had promised, he was able also to perform. Where-
 fore also it was reckoned unto him for righteousness.
 23 Now it was not written for his sake alone, that it was
 24 reckoned unto him; but for our sake also, unto whom it
 shall be reckoned, who believe on him that raised Jesus
 25 our Lord from the dead, who was delivered up for our
 trespasses, and was raised for our justification.

5 Being therefore justified by faith, let us have peace
 2 with God through our Lord Jesus Christ; through whom
 also we have had our access by faith into this grace
 wherein we stand; and let us rejoice in hope of the
 3 glory of God. And not only so, but let us also rejoice
 in our tribulations; knowing that tribulation worketh
 4 patience; and patience, probation; and probation,
 5 hope: and hope putteth not to shame; because the love
 of God hath been shed abroad in our hearts through the
 6 Holy Ghost which was given unto us. For while we
 were yet weak, in due season Christ died for the ungodly.
 7 For scarcely for a righteous man will one die: for per-
 adventure for the good man some one would even dare
 8 to die. But God commendeth his own love toward us,
 in that, while we were yet sinners, Christ died for us.
 9 Much more then, being now justified by his blood, shall
 10 we be saved from the wrath of God through him. For
 if, while we were enemies, we were reconciled to God
 through the death of his Son, much more, being recon-
 11 ciled, shall we be saved by his life; and not only so,
 but we also rejoice in God through our Lord Jesus
 Christ, through whom we have now received the reconcil-
 iation.

12 Therefore, as through one man sin entered into the
 world, and death through sin; and so death passed
 13 unto all men, for that all sinned:—for until the law sin
 was in the world: but sin is not imputed when there
 14 is no law. Nevertheless death reigned from Adam
 until Moses, even over them that had not sinned after
 the likeness of Adam's transgression, who is a figure of
 15 him that was to come. But not as the trespass, so also
 as the free gift. For if by the trespass of the one the

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many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound
 16 unto the many. And not as through one that sinned, so is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many trespasses
 17 unto justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, *even* Jesus
 18 Christ. So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so
 19 through the obedience of the one shall the many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace
 20 did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin, 2 that grace may abound? God forbid. We who died 3 to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ 4 Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness 5 of life. For if we have become united with *him* by the likeness of his death, we shall be also *by the likeness* of 6 his resurrection; knowing this, that our old man was crucified with *him*, that the body of sin might be done 7 away, that so we should no longer be in bondage to sin; 8 for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with 9 him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.
 10 For the death that he died, he died unto sin once: but 11 the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that 13 ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteous-

- 14 ness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.
- 15 What then? shall we sin, because we are not under
- 16 law, but under grace? God forbid. Know ye not, that to whom ye present yourselves *as* servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- 17 But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.
- 18 I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness.
- 19 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those
- 20 things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.
- 7 Or are ye ignorant, brethren (for I speak to men that know the law), how that the law hath dominion over
- 2 a man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is no adulteress,
- 4 though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we
- 5 might bring forth fruit unto God. For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit
- 6 unto death. But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.
- 7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through

the law: for I had not known coveting, except the
 8 law had said, Thou shalt not covet: but sin, finding
 occasion, wrought in me through the commandment
 all manner of coveting: for apart from the law sin is
 9 dead. And I was alive apart from the law once: but
 when the commandment came, sin revived, and I
 10 died; and the commandment, which was unto life,
 11 this I found to be unto death: for sin, finding occasion,
 through the commandment beguiled me, and through
 12 it slew me. So that the law is holy, and the command-
 13 ment holy, and righteous, and good. Did then that
 which is good become death unto me? God forbid.
 But sin, that it might be shewn to be sin, by working
 death to me through that which is good,—that through
 the commandment sin might become exceeding sinful.
 14 For we know that the law is spiritual: but I am carnal,
 15 sold under sin. For that which I do I know not: for
 not what I would, that do I practise; but what I hate,
 16 that I do. But if what I would not, that I do, I con-
 17 sent unto the law that it is good. So now it is no more
 18 I that do it, but sin which dwelleth in me. For I
 know that in me, that is, in my flesh, dwelleth no good
 thing: for to will is present with me, but to do that
 19 which is good is not. For the good which I would I
 do not: but the evil which I would not, that I practise.
 20 But if what I would not, that I do, it is no more I that
 21 do it, but sin which dwelleth in me. I find then the
 law, that, to me who would do good, evil is present.
 22 For I delight in the law of God after the inward man:
 23 but I see a different law in my members, warring
 against the law of my mind, and bringing me into cap-
 tivity under the law of sin which is in my members.
 24 O wretched man that I am! who shall deliver me out
 25 of the body of this death? I thank God through Jesus
 Christ our Lord. So then I myself with the mind
 serve the law of God; but with the flesh the law of
 sin.

8 There is therefore now no condemnation to them that
 2 are in Christ Jesus. For the law of the Spirit of life in
 Christ Jesus made me free from the law of sin and of
 3 death. For what the law could not do, in that it was
 weak through the flesh, God, sending his own Son in the
 likeness of sinful flesh and as an offering for sin, con-
 4 demned sin in the flesh: that the ordinance of the law
 might be fulfilled in us, who walk not after the flesh,
 5 but after the spirit. For they that are after the flesh
 do mind the things of the flesh; but they that are after

- 6 the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and
 7 peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither
 8 indeed can it be: and they that are in the flesh cannot
 9 please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the spirit of Christ, he is none
 10 of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ—
 11 Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.
- 12 So then, brethren, we are debtors, not to the flesh,
 13 to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of
 14 the body, ye shall live: For as many as are led by the
 15 Spirit of God, these are sons of God. For ye received not the spirit of bondage again under fear; but ye received the spirit of adoption, whereby we cry, *Abba*,
 16 Father. The Spirit himself beareth witness with our
 17 spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.
- 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which
 19 shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons
 20 of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it,
 21 in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the
 22 glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together
 23 until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves
 24 groan within ourselves, waiting for *our* adoption, to
 25 wit, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: for who
 26 hopeth for that which he seeth? But if we hope for that which we see not, *then* do we with patience wait for it.
- 26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with

27 groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all; how shall he not also with him freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

36 Even as it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen. But it is not as though the word of God hath come to nought.

7 For they are not all Israel, which are of Israel: neither, because they are Abraham's seed, are they all children: 8 but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God; but

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- 9 the children of the promise are reckoned for a seed. For this is a word of promise. According to this season will
 10 I come, and Sarah shall have a son. And not only so; but Rebecca also having conceived by one, *even* by our
 11 father Isaac—for *the children* being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works,
 12 but of him that calleth, it was said unto her, The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated.
 14 What shall we say then? Is there unrighteousness
 15 with God? God forbid. For he saith to Moses, I will have mercy on whom I have mercy, and I will have
 16 compassion on whom I have compassion. So then it is not of him that willeth, nor of him that runneth, but
 17 of God that hath mercy. For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name
 18 might be published abroad in all the earth. So then he hath mercy on whom he will, and whom he will he hardeneth.
 19 Thou wilt say then unto me, Why doth he still find
 20 fault? For who withstandeth his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst
 21 thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a
 22 vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his
 23 power known, endured with much longsuffering vessels of wrath fitted unto destruction: and that he might
 24 make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, *even* us, whom he also called, not from the Jews only, but also
 25 from the Gentiles? As he saith also in Hosea,
 I will call that my people, which was not my people;
 And her beloved, which was not beloved.
 26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,
 There shall they be called sons of the living God.
 27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is
 28 the remnant that shall be saved: for the Lord will execute *his* word upon the earth, finishing it and cutting it short. And, as Isaiah hath said before,
 29 Except the Lord of Sabaoth had left us a seed,

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We had become as Sodom, and had been made like unto Gomorrah.

- 30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness,
31 ness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not
32 arrive at *that* law. Wherefore? Because *they sought it* not by faith, but as it were by works. They stumbled
33 at the stone of stumbling; even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:

And he that believeth on him shall not be put to shame.

- 10 Brethren, my heart's desire and my supplication to
2 God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not
3 according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.
4 For Christ is the end of the law unto righteousness to
5 every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law
6 shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, who shall ascend
7 into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up
8 from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word
9 of faith, which we preach: because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be
10 saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
11 For the scripture saith, Whosoever believeth on him shall not be put to shame. For there is no distinction
12 between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved.
14 How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without
15 a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!
16 But they did not all hearken to the glad tidings. For
17 Isaiah saith, Lord, who hath believed our report? So belief *cometh* of hearing, and hearing by the word of

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- 18 Christ. But I say, Did they not hear? Yea, verily,
 Their sound went out into all the earth,
 And their words unto the ends of the world.
- 19 But I say, Did Israel not know? First Moses saith,
 I will provoke you to jealousy with that which is
 no nation,
 With a nation void of understanding will I anger
 you.
- 20 And Isaiah is very bold, and saith
 I was found of them that sought me not;
 I became manifest unto them that asked not of me.
- 21 But as to Israel he saith, All the day long did I spread
 out my hands unto a disobedient and gainsaying people.
- 11 I say then, Did God cast off his people? God forbid.
 For I also am an Israelite, of the seed of Abraham, of
 2 the tribe of Benjamin. God did not cast off his people
 which he foreknew. Or wot ye not what the scripture
 saith of Elijah? How he pleadeth with God against
 3 Israel, Lord, they have killed thy prophets, they have
 digged down thine altars: and I am left alone, and they
 4 seek my life. But what saith the answer of God unto
 him? I have left for myself seven thousand men, who
 5 have not bowed the knee to Baal. Even so then at this
 present time also there is a remnant according to the
 6 election of grace. But if it is by grace, it is no more of
 7 works: otherwise grace is no more grace. What then?
 That which Israel seeketh for, that he obtained not; but
 the election obtained it, and the rest were hardened:
 8 according as it is written, God gave them a spirit of
 stupor, eyes that they should not see, and ears that they
 9 should not hear, unto this very day: And David saith,
 Let their table be made a snare, and a trap,
 And a stumblingblock, and a recompense unto
 them:
- 10 Let their eyes be darkened, that they may not see,
 And bow thou down their back alway.
- 11 I say then, Did they stumble that they might fall? God
 forbid: but by their fall salvation *is come* unto the
- 12 Gentiles, for to provoke them to jealousy. Now if
 their fall is the riches of the world, and their loss the
 riches of the Gentiles; how much more their fulness?
- 18 But I speak to you that are Gentiles. Inasmuch
 then as I am an apostle of Gentiles, I glorify my min-
 istry: if by any means I may provoke to jealousy *them*
 15 *that are* my flesh, and may save some of them. For if
 the casting away of them *is* the reconciling of the
 world, what *shall* the receiving of *them be*, but life from

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16 the dead? And if the firstfruit is holy, so is the lump:
 17 and if the root is holy, so are the branches. But if
 some of the branches were broken off, and thou, being
 a wild olive, wast grafted in among them, and didst
 become partaker with them of the root of the fatness of
 18 the olive tree; glory not over the branches: but if thou
 gloriest, it is not thou that bearest the root, but the root
 19 thee. Thou wilt say then, Branches were broken off,
 20 that I might be grafted in. Well; by their unbelief
 they were broken off, and thou standest by thy faith.
 21 Be not highminded, but fear: for if God spared not the
 22 natural branches, neither will he spare thee. Behold
 then the goodness and severity of God: toward them
 that fell, severity; but toward thee, God's goodness, if
 thou continue in his goodness: otherwise thou also shalt
 23 be cut off. And they also, if they continue not in their
 unbelief, shall be grafted in: for God is able to graft
 24 them in again. For if thou wast cut out of that which
 is by nature a wild olive tree, and wast grafted con-
 trary to nature into a good olive tree: how much more
 shall these, which are the natural *branches*, be grafted
 into their own olive tree?
 25 For I would not, brethren, have you ignorant of this
 mystery, lest ye be wise in your own conceits, that a
 hardening in part hath befallen Israel, until the fulness
 26 of the Gentiles be come in; and so all Israel shall be
 saved: even as it is written,

There shall come out of ~~Zion~~ the Deliverer;

He shall turn away ungodliness from Jacob:

27 And this is my covenant unto them,

When I shall take away their sins.

28 As touching the gospel, they are enemies for yoursake:
 but as touching the election, they are beloved for the
 29 fathers' sake. For the gifts and the calling of God are
 30 without repentance. For as ye in time past were diso-
 bedient to God, but now have obtained mercy by their
 31 disobedience, even so have these also now been disobe-
 dient, that by the mercy shewn to you they also may
 32 now obtain mercy. For God hath shut up all unto dis-
 obedience, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and the
 knowledge of God! how unsearchable are his judge-
 34 ments, and his ways past tracing out! For who hath
 known the mind of the Lord? or who hath been his
 35 counsellor? or who hath first given to him, and it shall
 36 be recompensed unto him again? For of him, and

through him, and unto him, are all things. To him be the glory for ever. Amen.

- 12 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is your reasonable service.*
- 2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.
- 3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man
- 4 a measure of faith. For even as we have many members in one body, and all the members have not the same
- 5 office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the
- 7 proportion of our faith; or ministry, *let us give ourselves*
- 8 to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with liberality; he that ruleth, with diligence;
- 9 he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly
- 11 affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation;
- 12 continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless
- 15 them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are
- 17 lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honour-
- 18 able in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou
- 31 shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

- 13 Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement.
- 3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from
- 4 the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.
- 5 Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience sake.
- 6 For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon
- 7 this very thing. Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.
- 8 Owe no man any thing, save to love one another: for he that loveth his neighbour hath fulfilled the law.
- 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as
- 10 thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.
- 11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation
- 12 nearer to us than when we *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour
- 13 of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the
- 14 Lord Jesus Christ, and make no provision for the flesh, to *fulfil* the lusts *thereof*.
- 14 But him that is weak in faith receive ye, *yet* not to
- 2 doubtful disputations. One man hath faith to eat all
- 3 things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God
- 4 hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath
- 5 power to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let

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6 each man be fully assured in his own mind. He that
 regardeth the day, regardeth it unto the Lord: and he
 that eateth, eateth unto the Lord, for he giveth God
 thanks; and he that eateth not, unto the Lord he eateth
 7 not, and giveth God thanks. For none of us liveth to
 8 himself, and none dieth to himself. For whether we
 live, we live unto the Lord; or whether we die, we die
 unto the Lord: whether we live therefore, or die, we
 9 are the Lord's. For to this end Christ died, and lived
 again, that he might be Lord of both the dead and the
 10 living. But thou, why dost thou judge thy brother? or
 thou again, why dost thou set at nought thy brother? for
 we shall all stand before the judgement-seat of God.
 11 For it is written,

As I live, saith the Lord; to me every knee shall
 bow,

And every tongue shall confess to God.

12 So then each one of us shall give account of himself to
 God.

13 Let us not therefore judge one another any more; but
 judge ye this rather, that no man put a stumbling-block

14 in his brother's way, or an occasion of falling. I know,
 and am persuaded in the Lord Jesus, that nothing is un-

15 clean of itself: save that to him who accounteth any-
 thing to be unclean, to him it is unclean. For if because

of meat thy brother is grieved, thou walkest no longer
 in love. Destroy not with thy meat him for whom

16 Christ died. Let not then your good be evil spoken of:
 17 for the kingdom of God is not eating and drinking, but

righteousness and peace and joy in the Holy Ghost.
 18 For he that herein serveth Christ is well-pleasing to

19 God, and approved of men. So then let us follow after
 things which make for peace, and things whereby we

20 may edify one another. Overthrow not for meat's sake
 the work of God. All things indeed are clean; howbeit

21 it is evil for that man who eateth with offence. It is
 good not to eat flesh, nor to drink wine, nor to do any

22 thing whereby thy brother stumbleth. The faith which
 thou hast, have thou to thyself before God. Happy is

he that judgeth not himself in that which he approveth.
 23 But he that doubteth is condemned if he eat, because he

eateth not of faith; and whatsoever is not of faith is sin.
 15 Now we that are strong ought to bear the infirmities

2 of the weak, and not to please ourselves. Let each one
 of us please his neighbour for that which is good, unto

3 edifying. For Christ also pleased not himself; but, as
 it is written, The reproaches of them that reproached

4 thee fell upon me. For whatsoever things were written
 aforetime were written for our learning, that through
 patience and through comfort of the scriptures we
 5 might have hope. Now the God of patience and of
 comfort grant you to be of the same mind one with
 6 another according to Christ Jesus: that with one accord
 ye may with one mouth glorify the God and Father of
 7 our Lord Jesus Christ. Wherefore receive ye one
 another, even as Christ also received you, to the glory
 8 of God. For I say that Christ hath been made a minister
 of the circumcision for the truth of God, that he
 might confirm the promises *given* unto the fathers, and
 9 that the Gentiles might glorify God for his mercy; as it
 is written,

Therefore will I give praise unto thee among the
 Gentiles,

And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;

And let all the peoples praise him.

12 And again, Isaiah saith,

There shall be the root of Jesse,

And he that ariseth to rule over the Gentiles;

On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace in
 believing, that ye may abound in hope, in the power of
 the Holy Ghost.

14 And I myself also am persuaded of you, my brethren,
 that ye yourselves are full of goodness, filled with all

15 knowledge, able also to admonish one another. But I

write the more boldly unto you in some measure, as putting
 you again in remembrance, because of the grace

16 that was given me of God, that I should be a minister
 of Christ Jesus unto the Gentiles, ministering the gospel

of God, that the offering up of the Gentiles might
 be made acceptable, being sanctified by the Holy Ghost.

17 I have therefore my glorying in Christ Jesus in things

18 pertaining to God. For I will not dare to speak of any
 things save those which Christ wrought through me, for

19 the obedience of the Gentiles, by word and deed, in the
 power of signs and wonders, in the power of the Holy

Ghost; so that from Jerusalem, and round about even
 unto Illyricum, I have fully preached the gospel of

20 Christ; yea, making it my aim so to preach the gospel,
 not where Christ was *already* named, that I might not

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21 build upon another man's foundation; but, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

22 Wherefore also I was hindered these many times from
23 coming to you: but now, having no more any place in
these regions, and having these many years a longing to
24 come unto you, whensoever I go unto Spain (for I hope
to see you in my journey, and to be brought on my
way thitherward by you, if first in some measure I shall
25 have been satisfied with your company)—but now, *I say*,
26 I go unto Jerusalem, ministering unto the saints. For
it hath been the good pleasure of Macedonia and Achaia
to make a certain contribution for the poor among the
27 saints that are at Jerusalem. Yea, it hath been their
good pleasure; and their debtors they are. For if the
Gentiles have been made partakers of their spiritual
things, they owe it *to them* also to minister unto them in
28 carnal things. When therefore I have accomplished
this, and have sealed to them this fruit, I will go on by
29 you unto Spain. And I know that; when I come unto
you, I shall come in the fulness of the blessing of
Christ.

30 Now I beseech you, brethren, by our Lord Jesus
Christ, and by the love of the Spirit, that ye strive to-
31 gether with me in your prayers to God for me; that I
may be delivered from them that are disobedient in
Judæa, and *that* my ministration which *I have* for Jeru-
32 salem may be acceptable to the saints; that I may come
unto you in joy through the will of God, and together
33 with you find rest. Now the God of peace be with you
all. Amen.

16 I commend unto you Phœbe our sister, who is a ser-
2 vant of the church that is at Cenchræ: that ye receive
her in the Lord, worthily of the saints, and that ye assist
her in whatsoever matter she may have need of you:
for she herself also hath been a succourer of many, and
of mine own self.

3 Salute Prisca and Aquila my fellow-workers in Christ
4 Jesus, who for my life laid down their own necks; unto
whom not only I give thanks, but also all the churches
5 of the Gentiles: and *salute* the church that is in their
house. Salute Epænetus my beloved, who is the first-
6 fruits of Asia unto Christ. Salute Mary, who bestowed
7 much labour on you. Salute Andronicus and Junias,
my kinsmen, and my fellow-prisoners, who are of note
among the apostles, who also have been in Christ before

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8 me. Salute Ampliatus my beloved in the Lord. Salute
9 Urbanus our fellow-worker in Christ, and Stachys my
10 beloved. Salute Apelles the approved in Christ. Salute
11 them which are of the *household* of Aristobulus. Salute
Herodian my kinsman. Salute them of the *household* of
12 Narcissus, which are in the Lord. Salute Tryphæna and
Tryphosa, who labour in the Lord. Salute Persis the
13 beloved, which laboured much in the Lord. Salute
Rufus the chosen in the Lord, and his mother and mine.
14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas,
15 and the brethren that are with them. Salute Philologus
and Julia, Nereus and his sister, and Olympas, and all
16 the saints that are with them. Salute one another with
a holy kiss. All the churches of Christ salute you.
17 Now I beseech you, brethren, mark them which are
causing the divisions and occasions of stumbling, con-
trary to the doctrine which ye learned: and turn away
18 from them. For they that are such serve not our Lord
Christ, but their own belly; and by their smooth and
19 fair speech they beguile the hearts of the innocent. For
your obedience is come abroad unto all men. I rejoice
therefore over you: but I would have you wise unto that
20 which is good, and simple unto that which is evil. And
the God of peace shall bruise Satan under your feet
shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius
22 and Jason and Sosipater, my kinsmen. I Tertius, who
23 write the epistle, salute you in the Lord. Gaius my
host, and of the whole church, saluteth you: Erastus
the treasurer of the city saluteth you, and Quartus the
brother.

25 Now to him that is able to stablish you according to
my gospel and the preaching of Jesus Christ, according
to the revelation of the mystery which hath been kept
26 in silence through times eternal, but now is manifested,
and by the scriptures of the prophets, according to the
commandment of the eternal God, is made known unto
27 all the nations unto obedience of faith; to the only wise
God, through Jesus Christ, to whom be the glory for
ever. Amen.

I. CORINTHIANS.

THE FIRST EPISTLE OF PAUL, THE APOSTLE TO THE

CORINTHIANS.

- 1 PAUL, called *to be* an apostle of Jesus Christ through
2 the will of God, and Sosthenes our brother, unto the
church of God which is at Corinth, *even* them that are
sanctified in Christ Jesus, called *to be* saints, with all
that call upon the name of our Lord Jesus Christ in
3 every place, their *Lord* and ours: Grace to you and
peace from God our Father and the Lord Jesus Christ.
4 I thank my God always concerning you, for the grace
5 of God which was given you in Christ Jesus; that in
every thing ye were enriched in him, in all utterance
6 and all knowledge; even as the testimony of Christ was
7 confirmed in you: so that ye come behind in no gift;
8 waiting for the revelation of our Lord Jesus Christ; who
shall also confirm you unto the end, *that ye be* unre-
9 proveable in the day of our Lord Jesus Christ. God is
faithful, through whom ye were called into the fellow-
ship of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren, through the name of
our Lord Jesus Christ, that ye all speak the same thing,
and *that* there be no divisions among you; but *that ye*
be perfected together in the same mind and in the same
11 judgement. For it hath been signified unto me con-
cerning you, my brethren, by them *which are of the*
household of Chloe, that there are contentions among
12 you. Now this I mean, that each one of you saith, I
am of Paul; and I of Apollos; and I of Cephas; and I
13 of Christ. Is Christ divided? was Paul crucified for
14 you? or were ye baptized into the name of Paul? I
thank God that I baptized none of you, save Crispus and
15 Gaius; lest any man should say that ye were baptized
16 into my name. And I baptized also the household of
Stephanas: besides, I know not whether I baptized any
17 other. For Christ sent me not to baptize, but to preach
the gospel: not in wisdom of words, lest the cross of
Christ should be made void.
18 For the word of the cross is to them that are perishing
foolishness; but unto us which are being saved it is the
19 power of God. For it is written,
I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject.

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20 Where is the wise? where is the scribe? where is the
disputer of this world? hath not God made foolish the
21 wisdom of the world? For seeing that in the wisdom
of God the world through its wisdom knew not God, it
was God's good pleasure through the foolishness of the
22 preaching to save them that believe. Seeing that Jews
23 ask for signs, and Greeks seek after wisdom: but we
preach Christ crucified, unto Jews a stumblingblock,
24 and unto Gentiles foolishness; but unto them that are
called, both Jews and Greeks, Christ the power of God,
25 and the wisdom of God. Because the foolishness of
God is wiser than men; and the weakness of God is
stronger than men.

26 For behold your calling, brethren, how that not
many wise after the flesh, not many mighty, not many
27 noble, *are called*: but God chose the foolish things of
the world, that he might put to shame them that are
wise; and God chose the weak things of the world,
28 that he might put to shame the things that are strong;
and the base things of the world, and the things that
are despised, did God choose, *yea* and the things that
29 are not, that he might bring to nought the things that
30 are: that no flesh should glory before God. But of
him are ye in Christ Jesus, who was made unto us wis-
dom from God, and righteousness and sanctification, and
31 redemption: that, according as it is written, He that
glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not
with excellency of speech or of wisdom, proclaiming
2 to you the mystery of God. For I determined not to
know any thing among you, save Jesus Christ, and him
8 crucified. And I was with you in weakness, and in
4 fear, and in much trembling. And my speech and my
preaching were not in persuasive words of wisdom, but
5 in demonstration of the Spirit and of power: that your
faith should not stand in the wisdom of men, but in the
power of God.

6 Howbeit we speak wisdom among the perfect: yet
a wisdom not of this world, nor of the rulers of this
7 world, which are coming to nought: but we speak God's
wisdom in a mystery, *even* the *wisdom* that hath been
hidden, which God foreordained before the worlds unto
8 our glory: which none of the rulers of this world know-
eth: for had they known it, they would not have cruci-
9 fied the Lord of glory: but as it is written,

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,

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Whatsoever things God prepared for them that love him.

10 But unto us God revealed *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of
11 God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of
12 God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the
13 things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual
14 things with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they
15 are spiritually judged. But he that is spiritual judgeth
16 all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ.
2 I fed you with milk, not with meat; for ye were not yet able to *bear it*: nay, not even now are ye able; for ye are
3 yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of
4 men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye
6 believed; and each as the Lord gave to him. I planted,
7 Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that
8 watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own
9 labour. For we are God's fellow-workers: ye are God's husbandry, God's building.

10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed
11 how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ.
12 But if any man buildeth on the foundation gold, silver,
13 costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire: and the fire itself shall prove each
14 man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward.

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- 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.
- 16 Know ye not that ye are a temple of God, and *that*
- 17 the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.
- 18 Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become
- 19 a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness: and again,
- 20 The Lord knoweth the reasonings of the wise, that they
- 21 are vain. Wherefore let no one glory in men. For all
- 22 things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or
- 23 things to come; all are yours; and ye are Christ's; and Christ is God's.
- 4 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful.
- 3 But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not
- 4 mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is
- 5 the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.
- 6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one
- 7 against the other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou
- 8 hadst not received it? Already are ye filled, already ye are become rich; ye have reigned without us: yea and I would that ye did reign, that we also might reign
- 9 with you. For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, and to angels, and to
- 10 men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have
- 11 glory, but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and
- 12 are buffeted, and have no certain dwellingplace; and

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we toil, working with our own hands: being reviled,
13 we bless; being persecuted, we endure; being defamed,
we intreat: we are made as the filth of the world, the
offscouring of all things, even until now.

14 I write not these things to shame you, but to ad-
15 monish you as my beloved children. For though ye
should have ten thousand tutors in Christ, yet *have ye*
not many fathers: for in Christ Jesus I begat you
16 through the gospel. I beseech you therefore, be ye
17 imitators of me: For this cause have I sent unto you
Timothy, who is my beloved and faithful child in the
Lord, who shall put you in remembrance of my ways
which be in Christ, even as I teach everywhere in every
18 church. Now some are puffed up, as though I were
19 not coming to you. But I will come to you shortly, if
the Lord will; and I will know, not the word of them
20 which are puffed up, but the power. For the kingdom
21 of God is not in word, but in power. What will ye?
shall I come unto you with a rod, or in love and a spirit
of meekness?

5 It is actually reported that there is fornication among
you, and such fornication as is not even among the
2 Gentiles, that one *of you* hath his father's wife. And
ye are puffed up, and did not rather mourn, that he
that had done this deed might be taken away from
3 among you. For I verily, being absent in body but
present in spirit, have already, as though I were pre-
sent, judged him that hath so wrought this thing,
4 in the name of our Lord Jesus, ye being gathered
together, and my spirit, with the power of our Lord
5 Jesus, to deliver such a one unto Satan for the destruc-
tion of the flesh, that the spirit may be saved in the
6 day of the Lord Jesus. Your glorying is not good.
Know ye not that a little leaven leaveneth the whole
7 lump? Purge out the old leaven, that ye may be a new
lump, even as ye are unleavened. For our passover
8 also hath been sacrificed, *even* Christ: wherefore let us
keep the feast, not with old leaven, neither with the
leaven of malice and wickedness, but with the un-
leavened bread of sincerity and truth.

9 I wrote unto you in my epistle to have no company
10 with fornicators; not altogether with the fornicators
of this world, or with the covetous and extortioners,
or with idolaters; for then must ye needs go out of
11 the world: but now I write unto you not to keep
company, if any man that is named a brother be a
fornicator, or covetous, or an idolater, or a reviler, or

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a drunkard, or an extortioner; with such a one no, not
12 to eat. For what have I to do with judging them that
are without? Do not ye judge them that are within,
13 whereas them that are without God judgeth? Put
away the wicked man from among yourselves.

6 Dare any of you, having a matter against his neigh-
bour, go to law before the unrighteous, and not before
2 the saints? Or know ye not that the saints shall
judge the world? and if the world is judged by you,
are ye unworthy to judge the smallest matters?
3 Know ye not that we shall judge angels? how much
4 more things that pertain to this life? If then ye have
to judge things pertaining to this life, do ye set
them to judge who are of no account in the church?
5 I say *this* to move you to shame. Is it so, that there
cannot be *found* among you one wise man, who shall
6 be able to decide between his brethren, but brother
goeth to law with brother, and that before unbelievers?
7 Nay, already it is altogether a defect in you, that ye
have lawsuits one with another. Why not rather take
8 wrong? why not rather be defrauded? Nay, but ye
yourselves do wrong, and defraud, and that *your* bre-
9 thren. Or know ye not that the unrighteous shall
not inherit the kingdom of God? Be not deceived:
neither fornicators, nor idolaters, nor adulterers, nor
10 effeminate, nor abusers of themselves with men, nor
thieves, nor covetous, nor drunkards, nor revilers, nor
11 extortioners, shall inherit the kingdom of God. And
such were some of you: but ye were washed, but ye
were sanctified, but ye were justified in the name of
the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me; but not all things are
expedient. All things are lawful for me; but I will
13 not be brought under the power of any. Meats for
the belly, and the belly for meats: but God shall
bring to nought both it and them. But the body is
not for fornication, but for the Lord; and the Lord
14 for the body: and God both raised the Lord, and will
raise up us through his power. Know ye not that your
bodies are members of Christ? shall I then take away
the members of Christ, and make them members of a
16 harlot? God forbid. Or know ye not that he that
is joined to a harlot is one body? for, The twain,
17 saith he, shall become one flesh. But he that is joined
18 unto the Lord is one spirit. Flee fornication. Every
sin that a man doeth is without the body; but he that
committeth fornication sinneth against his own body.

- 19 Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from
 20 God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.
 7 Now concerning the things whereof ye wrote: It is
 2 good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and
 3 let each woman have her own husband. Let the husband render unto the wife her due: and likewise also
 4 the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but
 5 the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan
 6 tempt you not because of your incontinency. But this I say by way of permission, not of commandment.
 7 Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.
 8 But I say to the unmarried and to widows, It is good
 9 for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry
 10 than to burn. But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not from her
 11 husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the
 12 husband leave not his wife. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her.
 13 And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave
 14 her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are
 15 they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage
 16 in such *cases*: but God hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether
 17 thou shalt save thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let
 18 him walk. And so ordain I in all the churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircum-
 19 cision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keep-

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20 ing of the commandments of God. Let each man
 21 abide in that calling wherein he was called. Wast thou
 called being a bondservant? care not for it: but if thou
 22 canst become free, use *it* rather. For he that was called
 in the Lord, being a bondservant, is the Lord's freed-
 man: likewise he that was called, being free, is Christ's
 23 bondservant. Ye were bought with a price; become
 24 not bondservants of men. Brethren, let each man,
 wherein he was called, therein abide with God.
 25 Now concerning virgins I have no commandment
 of the Lord: but I give my judgement, as one that hath
 26 obtained mercy of the Lord to be faithful. I think
 therefore that this is good by reason of the present
 distress, *namely*, that it is good for a man to be as he
 27 is. Art thou bound unto a wife? seek not to be loosed.
 28 Art thou loosed from a wife? seek not a wife. But and if
 thou marry, thou hast not sinned; and if a virgin marry,
 she hath not sinned. Yet such shall have tribulation in
 29 the flesh: and I would spare you. But this I say,
 brethren, the time is shortened, that henceforth both
 those that have wives may be as though they had none;
 30 and those that weep as though they wept not; and those
 that rejoice, as though they rejoiced not; and those that
 31 buy, as though they possessed not; and those that use
 the world, as not abusing it: for the fashion of this
 32 world passeth away. But I would have you to be free
 from cares. He that is unmarried is careful for the
 things of the Lord, how he may please the Lord: but
 33 he that is married is careful for the things of the
 34 world, how he may please his wife. And there is a
 difference also between the wife and the virgin. She
 that is unmarried is careful for the things of the Lord,
 that she may be holy both in body and in spirit: but
 she that is married is careful for the things of the world,
 35 how she may please her husband. And this I say for
 your own profit; not that I may cast a snare upon you,
 but for that which is seemly, and that ye may attend
 36 upon the Lord without distraction. But if any man
 thinketh that he behaveth himself unseemly toward his
 virgin *daughter*, if she be past the flower of her age, and
 if need so requireth, let him do what he will; he sinneth
 37 not; let them marry. But he that standeth stedfast in
 his heart, having no necessity, but hath power as touch-
 ing his own will, and hath determined this in his own
 heart, to keep his own virgin *daughter*, shall do well.
 38 So then both he that giveth his own virgin *daughter* in
 marriage doeth well; and he that giveth her not in

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- 39 marriage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord. But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.
- 8 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, 2 but love edifieth. If any man thinketh that he knoweth any thing, he knoweth not yet as he ought to know; 3 but if any man loveth God, the same is known of him. 4 Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, 5 and that there is no God but one. For though there be that are called gods, whether in heaven or on earth; as 6 there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom 7 are all things, and we through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. 8 But meat will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are 9 we the better. But take heed lest by any means this liberty of yours become a stumblingblock to the 10 weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is 11 weak perisheth, the brother for whose sake Christ died. 12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. 13 Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.
- 9 Am I not free? am I not an apostle? have I not seen 2 Jesus our Lord? are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to you: 3 for the seal of mine apostleship are ye in the Lord. My 4 defence to them that examine me is this. Have we no 5 right to eat and to drink? Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have we not a right to forbear 7 working? What soldier ever serveth at his own charges? who planted a vineyard, and eateth not the fruit thereof?

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or who feedeth a flock, and eateth not of the milk of
8 the flock? Do I speak these things after the manner of
9 men? or saith not the law also the same? For it is
written in the law of Moses, Thou shalt not muzzle the
10 ox when he treadeth out the corn. Is it for the oxen that
God careth, or saith he it altogether for our sake? Yea,
for our sake it was written: because he that ploweth
ought to plow in hope, and he that thresheth, *to thresh*
11 in hope of partaking. If we sowed unto you spiritual
things, is it a great matter if we shall reap your carnal
12 things? If others partake of *this* right over you, do not
we yet more? Nevertheless we did not use this right;
but we bear all things, that we may cause no hindrance
13 to the gospel of Christ. Know ye not that they which
minister about sacred things eat *of* the things of the
temple, *and* they which wait upon the altar have their
14 portion with the altar? Even so did the Lord ordain
that they which proclaim the gospel should live of the
15 gospel. But I have used none of these things: and I
write not these things that it may be so done in my
case: for *it were* good for me rather to die, than that
16 any man should make my glorying void. For if I
preach the gospel, I have nothing to glory of; for
necessity is laid upon me; for woe is unto me, if I
17 preach not the gospel. For if I do this of mine own
will, I have a reward: but if not of mine own will, I
18 have a stewardship intrusted to me. What then is my
reward? That, when I preach the gospel, I may make
the gospel without charge, so as not to use to the full
19 my right in the gospel. For though I was free from all
men, I brought myself under bondage to all, that I
20 might gain the more. And to the Jews I became as a
Jew, that I might gain Jews; to them that are under
the law, as under the law, not being myself under the
21 law, that I might gain them that are under the law; to
them that are without law, as without law, not being
without law to God, but under law to Christ, that I
22 might gain them that are without law. To the weak I
became weak, that I might gain the weak: I am become
all things to all men, that I may by all means save some.
23 And I do all things for the gospel's sake, that I may be
24 a joint partaker thereof. Know ye not that they which
run in a race run all, but one receiveth the prize? Even
25 so run, that ye may attain. And every man that
striveth in the games is temperate in all things. Now
they *do it* to receive a corruptible crown; but we an
26 incorruptible. I therefore so run, as not uncertainly;

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27 so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

10 For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all
2 passed through the sea; and were all baptized unto
3 Moses in the cloud and in the sea; and did all eat the
4 same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed
5 them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they
6 were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust
7 after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to
8 play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty
9 thousand. Neither let us tempt the Lord, as some
10 of them tempted, and perished by the serpents. Neither murmur ye, as some of them murmured, and
11 perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of
12 the ages are come. Wherefore let him that thinketh
13 he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee from idolatry. I speak
15 as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are
17 many, are one bread, one body: for we all partake of the one bread. Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar?
19 What say I then? that a thing sacrificed to idols is any
20 thing, or that an idol is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should
21 have communion with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot partake of
22 the table of the Lord, and of the table of devils. Or do

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we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful; but all things are not expedient. All things are lawful; but all things edify not.
24 Let no man seek his own, but *each* his neighbour's good.
25 Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for the earth is the Lord's, and
26 the fulness thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged
30 by another conscience? If I by grace partake, why am I evil spoken of for that for which I give thanks?
31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church
33 of God: even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many,
11 that they may be saved. Be ye imitators of me, even as I also am of Christ.

2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them
3 to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the
4 man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or
5 prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were
6 shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or
7 shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the
8 man. For the man is not of the woman; but the woman
9 of the man: for neither was the man created for the
10 woman; but the woman for the man: for this cause ought the woman to have *a sign of* authority on her
11 head, because of the angels. Howbeit neither is the woman without the man, nor the man without the
12 woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of
13 God. Judge ye in yourselves: is it seemly that a
14 woman pray unto God unveiled? Doth not even nature

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itself teach you, that, if a man have long hair, it is a
15 dishonour to him? But if a woman have long hair,
it is a glory to her: for her hair is given her for a
16 covering. But if any man seemeth to be contentious,
we have no such custom, neither the churches of God.
17 But in giving you this charge, I praise you not, that
ye come together not for the better but for the worse.
18 For first of all, when ye come together in the church,
I hear that divisions exist among you; and I partly
19 believe it. For there must be also heresies among you,
that they which are approved may be made manifest
20 among you. When therefore ye assemble yourselves
21 together, it is not possible to eat the Lord's supper: for
in your eating each one taketh before *other* his own sup-
22 per; and one is hungry, and another is drunken. What?
have ye not houses to eat and to drink in? or despise ye
the church of God, and put them to shame that have
not? What shall I say to you? shall I praise you in
23 this? I praise you not. For I received of the Lord
that which also I delivered unto you, how that the Lord
Jesus in the night in which he was betrayed took bread;
24 and when he had given thanks, he brake it, and said,
This is my body, which is for you: this do in remem-
25 brance of me. In like manner also the cup, after sup-
per, saying, This cup is the new covenant in my blood:
this do, as oft as ye drink it, in remembrance of me.
26 For as often as ye eat this bread, and drink the cup, ye
27 proclaim the Lord's death till he come. Wherefore
whosoever shall eat the bread or drink the cup of the
Lord unworthily, shall be guilty of the body and the
28 blood of the Lord. But let a man prove himself, and
29 so let him eat of the bread, and drink of the cup. For
he that eateth and drinketh, eateth and drinketh judge-
30 ment unto himself, if he discern not the body. For
this cause many among you are weak and sickly, and
31 not a few sleep. But if we discerned ourselves, we
32 should not be judged. But when we are judged, we are
chastened of the Lord, that we may not be condemned
33 with the world. Wherefore, my brethren, when ye
34 come together to eat, wait one for another. If any man
is hungry, let him eat at home; that your coming to-
gether be not unto judgement. And the rest will I set
in order whensoever I come.
12 Now concerning spiritual *gifts*, brethren, I would not
2 have you ignorant. Ye know that when ye were Gen-
tiles *ye were* led away unto those dumb idols, howso-
3 ever ye might be led. Wherefore I give you to under-

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stand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

- 4 Now there are diversities of gifts, but the same Spirit.
5 And there are diversities of ministrations, and the same
6 Lord. And there are diversities of workings, but the
7 same God, who worketh all things in all. But to each
8 one is given the manifestation of the Spirit to profit
9 withal. For to one is given through the Spirit the word
10 of wisdom; and to another the word of knowledge, ac-
11 cording to the same Spirit: to another faith, in the
12 same Spirit; and to another gifts of healings, in the
13 one Spirit; and to another workings of miracles; and
14 to another prophecy; and to another discernings of
15 spirits: to another *divers* kinds of tongues; and to
16 another the interpretation of tongues: but all these
17 worketh the one and the same Spirit, dividing to each
18 one severally even as he will.
19 For as the body is one, and hath many members, and
20 all the members of the body, being many, are one body;
21 so also is Christ. For in one Spirit were we all bap-
22 tized into one body, whether Jews or Greeks, whether
23 bond or free; and were all made to drink of one Spirit.
24 For the body is not one member, but many. If the
25 foot shall say, Because I am not the hand, I am not of
26 the body; it is not therefore not of the body. And
27 if the ear shall say, Because I am not the eye, I am not
28 of the body; it is not therefore not of the body. If the
29 whole body were an eye, where were the hearing? If
30 the whole were hearing, where were the smelling? But
31 now hath God set the members each one of them in the
32 body, even as it pleased him. And if they were all one
33 member, where were the body? But now they are
34 many members, but one body. And the eye cannot say
35 to the hand, I have no need of thee: or again the head
36 to the feet, I have no need of you. Nay, much rather,
37 those members of the body which seem to be more
38 feeble are necessary: and those *parts* of the body, which
39 we think to be less honourable, upon these we bestow
40 more abundant honour; and our uncomely *parts* have
41 more abundant comeliness; whereas our comely *parts*
42 have no need: but God tempered the body together,
43 giving more abundant honour to that *part* which lacked;
44 that there should be no schism in the body; but *that* the
45 members should have the same care one for another.
46 And whether one member suffereth, all the members
47 suffer with it; or *one* member is honoured, all the mem-

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27 bers rejoice with it. Now ye are the body of Christ,
28 and severally members thereof. And God hath set some
in the church, first apostles, secondly prophets, thirdly
teachers, then miracles, then gifts of healings, helps,
29 governments, *divers* kinds of tongues. Are all apostles?
are all prophets? are all teachers? are all *workers of*
30 miracles? have all gifts of healings? do all speak with
31 tongues? do all interpret? But desire earnestly the
greater gifts. And a still more excellent way shew I
unto you.

13 If I speak with the tongues of men and of angels, but
have not love, I am become sounding brass, or a clanging
2 cymbal. And if I have *the gift of prophecy*, and know
all mysteries and all knowledge; and if I have all faith,
so as to remove mountains, but have not love, I am
3 nothing. And if I bestow all my goods to feed *the poor*,
and if I give my body to be burned, but have not love,
4 it profiteth me nothing. Love suffereth long, and is
kind; love envieth not; love vaunteth not itself, is not
5 puffed up, doth not behave itself unseemly, seeketh not
its own, is not provoked, taketh not account of evil;
6 rejoiceth not in unrighteousness, but rejoiceth with the
7 truth; beareth all things, believeth all things, hopeth all
8 things, endureth all things. Love never faileth: but
whether *there be* prophecies, they shall be done away;
whether *there be* tongues, they shall cease; whether *there*
9 *be* knowledge, it shall be done away. For we know
10 in part, and we prophesy in part: but when that which
is perfect is come, that which is in part shall be done
11 away. When I was a child, I spake as a child, I felt as
a child, I thought as a child: now that I am become
12 a man, I have put away childish things. For now we
see in a mirror, darkly; but then face to face: now I
know in part; but then shall I know even as also I have
13 been known. But now abideth faith, hope, love, these
three; and the greatest of these is love.

14 Follow after love; yet desire earnestly spiritual *gifts*,
2 but rather that ye may prophesy. For he that speaketh
in a tongue speaketh not unto men, but unto God; for
no man understandeth; but in the spirit he speaketh
3 mysteries. But he that prophesieth speaketh unto men
4 edification, and comfort, and consolation. He that
speaketh in a tongue edifieth himself; but he that
5 prophesieth edifieth the church. Now I would have
you all speak with tongues, but rather that ye should
prophesy: and greater is he that prophesieth than he
that speaketh with tongues, except he interpret, that the

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6 church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, 8 how shall it be known what is piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into 10 the air. There are, it may be, so many kinds of voices in the world, and no *kind* is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will 12 be a barbarian unto me. So also ye, since ye are zealous of spiritual *gifts*, seek that ye may abound unto the 13 edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. For if I pray 14 in a tongue, my spirit prayeth, but my understanding is 15 unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else if thou bless with the spirit, how 16 shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou 17 sayest? For thou verily givest thanks well, but the 18 other is not edified. I thank God, I speak with tongues 19 more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue. 20 Brethren, be not children in mind: howbeit in malice 21 be ye babes, but in mind be men. In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even 22 thus will they hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to 23 the unbelieving, but to them that believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or un- 24 believing, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the 25 secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.

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26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all
27 things be done unto edifying. If any man speaketh in a tongue, *let it be* by two, or at the most three, and
28 *that* in turn; and let one interpret: but if there be no interpreter, let him keep silence in the church; and
29 let him speak to himself, and to God. And let the prophets speak *by* two or three, and let the others
30 discern. But if a revelation be made to another sitting
31 by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be com-
32 forted; and the spirits of the prophets are subject to
33 the prophets; for God is not a *God* of confusion, but of peace; as in all the churches of the saints.

34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be
35 in subjection, as also saith the law. And if they would learn any thing, let them ask their own husbands at home: for it is shameful for a woman to speak in the
36 church. What? was it from you that the word of God went forth? or came it unto you alone?

37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of
38 the Lord. But if any man is ignorant, let him be ignorant.

39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But let all things be done decently and in order.

15 Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; *I make known, I say*, in what words I preached it unto
3 you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to
4 the scriptures; and that he was buried; and that he hath been raised on the third day according to the
5 scriptures; and that he appeared to Cephas; then to the
6 twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until
7 now, but some are fallen asleep; then he appeared to
8 James; then to all the apostles; and last of all, as unto
9 one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of

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- 10 God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
- 11 Whether then *it be* I or they, so we preach, and so ye believed.
- 12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is
- 13 no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised:
- 14 and if Christ hath not been raised, then is our preaching
- 15 vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so
- 16 be that the dead are not raised. For if the dead are not
- 17 raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in
- 18 your sins. Then they also which are fallen asleep in
- 19 Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.
- 20 But now hath Christ been raised from the dead, the
- 21 firstfruits of them that are asleep. For since by man *came* death, by man *came* also the resurrection of the
- 22 dead. For as in Adam all die, so also in Christ shall
- 23 all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.
- 24 Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he
- 25 must reign, till he hath put all his enemies under his
- 26 feet. The last enemy that shall be abolished is death.
- 27 For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things
- 28 unto him. And when all things have been subjected unto him; then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.
- 29 Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are
- 30 they baptized for them? why do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die
- 32 daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die.
- 33 Be not deceived: Evil company doth corrupt good man-

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34 ners. Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

35 But some one will say, How are the dead raised? and
36 with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened,
37 except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may
38 chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body
39 of its own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and
40 another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is
41 another. There is one glory of the sun, and another
42 glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption;
43 it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in
44 power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual
45 *body*. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving
46 spirit. Howbeit that is not first which is spiritual, but
47 that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of
48 heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that
49 are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption
51 inherit incorruption. Behold, I tell you a mystery:
52 We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised
53 incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must
54 put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have
55 put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?
56 The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory

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58 through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

16 Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye.

2 Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections

3 be made when I come. And when I arrive, whomsoever ye shall approve by letters, them will I send to

4 carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me. But I will come

unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may

6 be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I

do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will

9 tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also

11 do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto

12 me: for I expect him with the brethren. But as touching Apollos the brother, I besought him much to come

unto you with the brethren: and it was not at all *his* will to come now; but he will come when he shall have opportunity.

13 Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that

they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every one

17 that helpeth in the work and laboureth. And I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For they refreshed my spirit and yours: acknowl-

18 edge ye therefore them that are such.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is

20 in their house. All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with mine own hand. If
22 any man loveth not the Lord, let him be anathema.

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23 Maran atha. The grace of the Lord Jesus Christ be
24 with you. My love be with you all in Christ Jesus.
Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

- 1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.
- 2 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: yea, we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.
- 12 For our glorying in this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved

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- ourselves in the world, and more abundantly to you-
13 ward. For we write none other things unto you, than
what ye read or even acknowledge, and I hope ye will
14 acknowledge unto the end: as also ye did, acknowledge
us in part, that we are your glorying, even as ye also
are ours, in the day of our Lord Jesus.
- 15 And in this confidence I was minded to come before
unto you, that ye might have a second benefit; and by
16 you to pass into Macedonia, and again from Macedonia
to come unto you, and of you to be set forward on
17 my journey unto Judæa. When I therefore was thus
minded, did I shew fickleness? or the things that I pur-
pose, do I purpose according to the flesh, that with me
18 there should be the yea yea and the nay nay? But as
God is faithful, our word toward you is not yea and
19 nay. For the Son of God, Jesus Christ, who was
preached among you by us, ~~even~~ by me and Sylvanus
and Timothy, was not yea and nay, but in him is yea.
20 For how many soever be the promises of God, in him
is the yea: wherefore also through him is the Amen,
21 unto the glory of God through us. Now he that stab-
lisheth us with you in Christ, and anointed us, is God;
22 who also sealed us, and gave us the earnest of the Spirit
in our hearts.
- 23 But I call God for a witness upon my soul, that to
24 spare you I forbore to come unto Corinth. Not that
we have lordship over your faith, but are helpers of
2 your joy: for by faith ye stand. But I determined this
for myself, that I would not come again to you with
2 sorrow. For if I make you sorry, who then is he that
maketh me glad, but he that is made sorry by me?
- 3 And I wrote this very thing, lest, when I came, I
should have sorrow from them of whom I ought to
rejoice; having confidence in you all, that my joy is *the*
4 joy of you all. For out of much affliction and anguish
of heart I wrote unto you with many tears; not that ye
should be made sorry, but that ye might know the love
which I have more abundantly unto you.
- 5 But if any hath caused sorrow, he hath caused sor-
row, not to me, but in part (that I press not too heavily)
6 to you all. Sufficient to such a one is this punishment
7 which was *inflicted* by the many; so that contrariwise
ye should rather forgive him and comfort him, lest by
any means such a one should be swallowed up with his
8 overmuch sorrow. Wherefore I beseech you to con-
9 firm *your* love toward him. For to this end also did I
write, that I might know the proof of you, whether ye

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10 are obedient in all things. But to whom ye forgive any thing, I *forgive* also: for what I also have forgiven, if I have forgiven any thing, for your sakes *have I forgiven*
11 *it* in the person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

12 Now when I came to Troas for the gospel of Christ,
13 and when a door was opened unto me in the Lord I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into
14 Macedonia. But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place.
15 For we are a sweet savour of Christ unto God, in them
16 that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for
17 these things? For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3 Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you
2 or from you? Ye are our epistle, written in our hearts,
3 known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh.
4 And such confidence have we through Christ to God-
5 ward: not that we are sufficient of ourselves, to account any thing as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit:
7 for the letter killeth, but the spirit giveth life. But if the ministration of death, written, *and* engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* was passing away:
8 how shall not rather the ministration of the spirit be
9 with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this re-
11 spect, by reason of the glory that surpasseth. For if that which passeth away *was* with glory, much more that which remaineth *is* in glory.

12 Having therefore such a hope, we use great boldness of
13 speech. and *are* not as Moses, *who* put a veil upon his

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face, that the children of Israel should not look steadily on the end of that which was passing away: but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth 15 unlifted; which *veil* is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon 16 their heart. But whensoever it shall turn to the Lord, 17 the veil is taken away. Now the Lord is the Spirit: 18 and where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

4 Therefore seeing we have this ministry, even as we 2 obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to 3 every man's conscience in the sight of God. But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the 4 minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should 5 not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for 6 Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and 8 not from ourselves; *we are* pressed on every side, yet 9 not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; 10 always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. 11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested 12 in our mortal flesh. So then death worketh in us, but 13 life in you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; 14 knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with 15 you. For all things *are* for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

16 Wherefore we faint not; but though our outward man

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- is decaying, yet our inward man is renewed day by day.
- 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal
- 18 weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.
- 5 For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.
- 2 For verily in this we groan, longing to be clothed upon
- 3 with our habitation which is from heaven: if so be that
- 4 being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be
- 5 swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the
- 6 Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we
- 7 are absent from the Lord (for we walk by faith, not by
- 8 sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home
- 9 with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto
- 10 him. For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad.
- 11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences.
- 12 We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory
- 13 in appearance, and not in heart. For whether we are beside ourselves, it is unto God; or whether we are of
- 14 sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for
- 15 all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again.
- 16 Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet
- 17 now we know *him* so no more. Wherefore if any man is in Christ, *he is* a new creature: the old things are
- 18 passed away; behold, they are become new. But all

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things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no sin he made *to be* sin on our behalf; that we 6 might become the righteousness of God in him. And working together *with him* we intreat also that ye receive not the grace of God in vain (for he saith,

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is the 8 day of salvation): giving no occasion of stumbling in 4 any thing, that our ministration be not blamed; but in every thing commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in 5 labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the Holy 7 Ghost, in love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the 8 right hand and on the left, by glory and dishonour, by evil report and good report; as deceivers, and *yet* true; 9 as unknown, and *yet* well known; as dying, and behold, 10 we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 Our mouth is open unto you, O Corinthians, our heart 12 is enlarged. Ye are not straitened in us, but ye are 18 straitened in your own affections. Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.

14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what 15 communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a 16 believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and 17 they shall be my people. Wherefore

Come ye out from among them, and be ye separate,

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- saith the Lord,
And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,
And ye shall be to me sons and daughters,
7 saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
- 2 Open your hearts to us: we wronged no man, we
3 corrupted no man, we took advantage of no man. I say it not to condemn *you*: for I have said before, that ye are in our hearts to die together and live together.
- 4 Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
- 5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side;
6 without *were* fightings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted us
7 by the coming of Titus; and not by his coming only, but also by the comfort, wherewith he was comforted in you, while he told us your longing, your mourning,
8 your zeal for me; so that I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; for I see that that epistle
9 made you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in
10 nothing. For godly sorrow worketh repentance unto salvation, *a repentance* which bringeth no regret: but
11 the sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be
12 pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of
13 God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you
14 all. For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all

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- things to you in truth, so our glorying also, which I
15 made before Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear
16 and trembling ye received him. I rejoice that in every thing I am of good courage concerning you.
- 8 Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded
2 unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power,
3 *they gave* of their own accord, beseeching us with much intreaty in regard of this grace and the fellowship in the
4 ministering to the saints; and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to
5 us by the will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he
6 would also complete in you this grace also. But as ye abound in every thing, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* your love to
7 us, *see* that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.
- 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And
10 herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago,
11 not only to do, but also to will. But now complete the doing also; that as *there was* the readiness to will, so
12 *there may be* the completion also out of your ability. For if the readiness is there, *it is* acceptable according
13 as *a man* hath. not according as *he* hath not. For *I say* not *this*, that others may be eased, and ye distressed:
14 but by equality; your abundance *being a supply* at this present time for their want, that their abundance also
15 may become *a supply* for your want; that there may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.
- 16 But thanks be to God, which putteth the same earnest
17 care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord. And,
18 we have sent together with him the brother whose praise in the gospel *is spread* through all the churches;
19 and not only so, but who was also appointed by the

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churches to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to shew our readiness: avoiding this, that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he hath in you. Whether any inquire about Titus, he is my partner and my fellow-worker to you-ward; or our brethren, they are the messengers of the churches, they are the glory of Christ. Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

For as touching the ministering to the saints, it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready, as a matter of bounty, and not of extortion.

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written, His righteousness abroad, he hath given to the poor; he hath scattered abroad, he hath given to the poor; And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the want

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of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of *you* by this ministration they glorify God for the obedience of your confession unto the Gospel of Christ, and for the liberality of *your* contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

10 Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled. Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are* *we* also in deed when we are present. For we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will not glory beyond *our* measure, but according to the measure of the province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as

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- your faith groweth, we shall be magnified in you according to our province unto *further* abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's province in regard of things ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.
- 11 Would that ye could bear with me in a little foolishness: nay indeed bear with me. For I am jealous over you with a godly jealousy; for I espoused you to one husband, that I might present you *as* a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. For I reckon that I am not a whit behind the very chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in every thing we have made *it* manifest among all men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other churches, taking wages *of them* that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia? Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire an occasion; that wherein they glory, they may be found even as we. For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.
- 16 I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. 18 Seeing that ~~many~~ glory after the flesh, I will glory also.

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- 19 For ye bear with the foolish gladly, being wise *yourselves*. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*,
 20 if he exalteth himself, if he amiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold I (speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times
 25 received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from *my* countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
 28 Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness.
 31 The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.
 12 I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord.
 2 I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my* weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be* or heareth

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- 7 from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I
8 should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart
9 from me. And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may
10 rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
- 11 I am become foolish: ye compelled me; for I ought, to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing.
- 12 Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works.
- 13 For what is there wherein ye were made inferior to the rest of the churches; except *it be* that I myself was not a burden to you? forgive me this wrong.
- 14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- 15 And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved
16 the less? But be it so, I did not myself burden you; but, being crafty, I caught you with guile. Did I
17 take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?
- 19 Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But
20 all things, beloved, *are* for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest, when I come again, my God should humble me before you; and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

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- 13 This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be
2 established. I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not
3 spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the
5 power of God toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is
6 in you? unless indeed ye be reprobate. But I hope that
7 ye shall know that we are not reprobate. Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable,
8 though we be as reprobate. For we can do nothing against the truth, but for the truth. For we rejoice, when we are weak, and ye are strong: this we also pray
10 for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.
11 Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the
12 God of love and peace shall be with you. Salute one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

THE EPISTLE OF PAUL TO THE GALATIANS.

- 1 PAUL, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), and all the brethren
2 which are with me, unto the churches of Galatia: Grace to you and peace from God the Father, and our Lord

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- 4 Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: to whom be the glory for ever and ever. Amen.
- 6 I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another *gospel*: only there are some that trouble you, and would pervert the gospel of Christ.
- 8 But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ.
- 11 For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but *it came to me* through revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock of it: and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.
- 15 But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.
- 18 Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.
- 20 Now touching the things which I write unto you, behold, before God, I lie not. Then I came into the regions of Syria and Cilicia: And I was still unknown by face unto the churches of Judæa which were in Christ; but they only heard say, He that once persecuted us now preacheth the faith of which he once made havock; and they glorified God in me.
- 2 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.
- 2 And I went up by revelation; and I laid before them

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the gospel which I preached among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. But not even Titus who was with me, being a Greek, was compelled to be circumcised: and that because of the false brethren privily brought in, who came in privily, to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how comest thou the Gentiles to live as do the Jews? We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those things which I destroyed, I prove myself a transgressor. For I through

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- the law died unto the law, that I might live unto God.
- 20 I have been crucified with Christ; yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for
- 21 me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.
- 3 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?
- 2 This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of
- 3 faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so
- 4 many things in vain? if it be indeed in vain. He therefore that supplieth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by
- 5 the hearing of faith? Even as Abraham believed God,
- 6 and it was reckoned unto him for righteousness. Know therefore that they which be of faith, the same are sons
- 7 of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the
- 8 nations be blessed. So then they which be of faith are
- 9 blessed with the faithful Abraham. For as many as are
- 10 of the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do
- 11 them. Now that no man is justified by the law in the sight of God, is evident: for, The righteous shall live by
- 12 faith; and the law is not of faith; but, He that doeth
- 13 them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree:
- 14 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.
- 15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been con-
- 16 firmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one,
- 17 And to thy seed, which is Christ. Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not dis-
- 18 annul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise:
- 19 but God hath granted it to Abraham by promise. What

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then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand
 20 of a mediator. Now a mediator is not a *mediator* of one;
 21 but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have
 22 been of the law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards
 24 be revealed. So that the law hath been our tutor *to bring*
 25 *us* unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor.
 26 For ye are all sons of God, through faith, in Christ
 27 Jesus. For as many of you as were baptized into
 28 Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ
 29 Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord
 2 of all; but is under guardians and stewards until the
 3 term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born
 5 under the law, that he might redeem them which were under the law, that we might receive the adoption of
 6 sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.
 7 So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit at that time, not knowing God, ye were in
 9 bondage to them which by nature are no gods: but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in
 10 bondage over again? Ye observe days, and months,
 11 and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.

12 I beseech you, brethren, be as I *am*, for I *am* as ye
 13 *are*. Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto
 14 you the first time: and that which was a temptation to

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- you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, *even* as Christ Jesus.
- 15 Where then is that gratulation of yourselves? For I bear you witness, that, if possible, ye would have
- 16 plucked out your eyes and given them to me. So then am I become your enemy, because I tell you the
- 17 truth? They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them.
- 18 But it is good to be zealously sought in a good matter at all times, and not only when I am present with you.
- 19 My little children, of whom I am again in travail until
- 20 Christ be formed in you, yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.
- 21 Tell me, ye that desire to be under the law, do ye not
- 22 hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the free-
- 23 woman. Howbeit the *son* by the handmaid is born after the flesh; but the *son* by the freewoman is born
- 24 through promise. Which things contain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar.
- 25 Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage
- 26 with her children. But the Jerusalem that is above is free, which is our mother. For it is written,
- Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
- For more are the children of the desolate than of her which hath the husband.
- 28 Now we, brethren, as Isaac was, are children of
- 29 promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.
- 31 Wherefore, brethren, we are not children of a hand-
- 5 maid, but of the freewoman. With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.
- 2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision,
- 4 that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law;
- 5 ye are fallen away from grace. For we through the Spirit by faith wait for the hope of righteousness.

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6 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith working through
7 love. Ye were running well; who did hinder you that
8 ye should not obey the truth? This persuasion *came*
9 not of him that calleth you. A little leaven leaveneth
10 the whole lump. I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement, whosoever
11 he be. But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-
12 block of the cross been done away. I would that they which unsettle you would even cut themselves off.

13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but
14 through love be servants one to another. For the whole law is fulfilled in one word, *even* in this; Thou shalt
15 love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 But I say, Walk by the Spirit, and ye shall not fulfil
17 the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the
18 things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh
19 are manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings,
20 drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the kingdom
22 of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meek-
23 ness, temperance: against such there is no law. And
24 they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25 If we live by the Spirit, by the Spirit let us also walk.
26 Let us not be vainglorious, provoking one another, envying one another.

6 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, *restore* such a one in a spirit of meekness; looking to thyself, lest thou also be tempted.
2 Bear ye one another's burdens, and so fulfil the law
3 of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not

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- 5 of his neighbour. For each man shall bear his own burden.
- 6 But let him that is taught in the word communicate
7 unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.
- 11 See with how large letters I have written unto you
12 with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you
14 circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision any thing, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.
- 17 From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.
- 18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

- 1 PAUL, an apostle of Christ Jesus through the will of God, to the saints which are at Ephesus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.
- 8 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us

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- in him before the foundation of the world, that we should be holy and without blemish before him in love:
- 5 having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.
- 15 For this cause I also, having heard of the faith in the Lord Jesus which is among you, and which *ye show to-*
- 16 ward all the saints, cease not to give thanks for you, making mention *of you* in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.
- 2 And you *did he quicken*, when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of the world, according to the

prince of the power of this air, of the spirit that now
 3 worketh in the sons of disobedience; among whom we
 also all once lived in the lusts of our flesh, doing the
 desires of the flesh and of the mind, and were by nature
 4 children of wrath, even as the rest:—but God, being
 rich in mercy, for his great love wherewith he loved us,
 5 even when we were dead through our trespasses, quick-
 ened us together with Christ (by grace have ye been
 6 saved), and raised us up with him, and made us to sit with
 7 him in the heavenly *places*, in Christ Jesus: that in the
 ages to come he might shew the exceeding riches of his
 8 grace in kindness toward us in Christ Jesus: for by
 grace have ye been saved through faith; and that not
 9 of yourselves: *it is* the gift of God: not of works, that
 10 no man should glory. For we are his workmanship,
 created in Christ Jesus for good works, which God
 afore prepared that we should walk in them.

11 Wherefore remember, that aforetime ye, the Gentiles
 in the flesh, who are called Uncircumcision by that
 which is called Circumcision, in the flesh, made by
 12 hands; that ye were at that time separate from Christ,
 alienated from the commonwealth of Israel, and stran-
 gers from the covenants of the promise, having no hope
 13 and without God in the world. But now in Christ
 Jesus ye that once were far off are made nigh in the
 14 blood of Christ. For he is our peace, who made both
 one, and brake down the middle wall of partition,
 15 having abolished in his flesh the enmity, *even* the law of
 commandments *contained* in ordinances; that he might
 create in himself of the twain one new man, *so* making
 16 peace; and might reconcile them both in one body unto
 God through the cross, having slain the enmity thereby:
 17 and he came and preached peace to you that were far
 18 off, and peace to them that were nigh: for through him
 we both have our access in one Spirit unto the Father.
 19 So then ye are no more strangers and sojourners, but
 ye are fellow-citizens with the saints, and of the house-
 20 hold of God, being built upon the foundation of the
 apostles and prophets, Christ Jesus himself being the
 21 chief corner stone; in whom each several building, fitly
 framed together, groweth into a holy temple in the
 22 Lord; in whom ye also are builded together for a habi-
 tation of God in the Spirit.

3 For this cause I Paul, the prisoner of Christ Jesus in
 2 behalf of you Gentiles,—if so be that ye have heard of
 the dispensation of that grace of God which was given
 8 me to you-ward; how that by revelation was made

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- known unto me the mystery, as I wrote afore in few
4 words, whereby, when ye read, ye can perceive my
5 understanding in the mystery of Christ; which in other
generations was not made known unto the sons of men,
as it hath now been revealed unto his holy apostles and
6 prophets in the Spirit; *to wit*, that the Gentiles are fel-
low-heirs, and fellow-members of the body, and fellow-
partakers of the promise in Christ Jesus through the
7 gospel, whereof I was made a minister, according to the
gift of that grace of God which was given me according
8 to the working of his power. Unto me, who am less
than the least of all saints, was this grace given, to
preach unto the Gentiles the unsearchable riches of
9 Christ; and to make all men see what is the dispensation
of the mystery which from all ages hath been hid in
10 God who created all things; to the intent that now unto
the principalities and the powers in the heavenly *places*
might be made known through the church the manifold
11 wisdom of God, according to the eternal purpose which
12 he purposed in Christ Jesus our Lord: in whom we
have boldness and access in confidence through our
13 faith in him. Wherefore I ask that ye faint not at my
14 tribulations for you, which are your glory.
- 15 For this cause I bow my knees unto the Father, from
whom every family in heaven and on earth is named,
16 that he would grant you, according to the riches of his
glory, that ye may be strengthened with power through
17 his Spirit in the inward man; that Christ may dwell in
your hearts through faith; to the end that ye, being
18 rooted and grounded in love, may be strong to apprehend
with all the saints what is the breadth and length
19 and height and depth, and to know the love of Christ
which passeth knowledge, that ye may be filled unto all
the fulness of God.
- 20 Now unto him that is able to do exceeding abundantly
above all that we ask or think, according to the power
21 that worketh in us, unto him *be* the glory in the church
and in Christ Jesus unto all generations for ever and
ever. Amen.
- 4 I therefore, the prisoner in the Lord, beseech you to
walk worthily of the calling wherewith ye were called,
2 with all lowliness and meekness, with longsuffering,
3 forbearing one another in love; giving diligence to keep
4 the unity of the Spirit in the bond of peace. *There is*
one body. and one Spirit, even as also ye were called in
5 one hope of your calling; one Lord, one faith, one bap-
6 tism, one God and Father of all, who is over all, and

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7 through all, and in all. But unto each one of us was the grace given according to the measure of the gift of 8 Christ. Wherefore he saith,

When he ascended on high, he led captivity captive,
And gave gifts unto men.

9 (Now this, He ascended, what is it but that he also 10 descended into the lower parts of the earth? He that descended is the same also that ascended far above all 11 the heavens, that he might fill all things.) And he gave some to be apostles; and some, prophets; and some, 12 evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, 13 unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the 14 measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, 15 in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is 16 the head, *even* Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity 18 of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; 19 who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye 20 did not so learn Christ; if so be that ye heard him, and 21 were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of 22 deceit; and that ye be renewed in the spirit of your 23 mind, and put on the new man, which after God hath been created in righteousness and holiness of truth.

24 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one 25 of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the 26 devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is 27 good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your 28

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mouth, but such as is good for edifying as the need may
30 be, that it may give grace to them that hear. And
grieve not the Holy Spirit of God, in whom ye were
31 sealed unto the day of redemption. Let all bitterness,
and wrath, and anger, and clamour, and railing, be put
32 away from you, with all malice: and be ye kind one to
another, tender-hearted, forgiving each other, even as
God also in Christ forgave you.

5 Be ye therefore imitators of God, as beloved children;
2 and walk in love, even as Christ also loved you, and
gave himself up for us, an offering and a sacrifice to
3 God for an odour of a sweet smell. But fornication,
and all uncleanness, or covetousness, let it not even be
4 named among you, as becometh saints; nor filthiness,
nor foolish talking, or jesting, which are not befitting:
5 but rather giving of thanks. For this ye know of a
surety, that no fornicator, nor unclean person, nor
covetous man, which is an idolater, hath any inheritance
6 in the kingdom of Christ and God. Let no man deceive
you with empty words: for because of these things
7 cometh the wrath of God upon the sons of disobedience.
8 Be not ye therefore partakers with them; for ye were
once darkness, but are now light in the Lord: walk as
9 children of light (for the fruit of the light is in all good-
10 ness and righteousness and truth), proving what is well-
11 pleasing unto the Lord; and have no fellowship with
the unfruitful works of darkness, but rather even re-
12 prove them; for the things which are done by them in
secret it is a shame even to speak of. But all things
13 when they are reprov'd are made manifest by the light:
14 for every thing that is made manifest is light. Where-
fore *he* saith, Awake, thou that sleepest, and arise from
the dead, and Christ shall shine upon thee.

15 Look therefore carefully how ye walk, not as unwise,
16 but as wise; redeeming the time, because the days are
17 evil. Wherefore be ye not foolish, but understand
18 what the will of the Lord is. And be not drunken with
wine, wherein is riot, but be filled with the Spirit;
19 speaking one to another in psalms and hymns and
spiritual songs, singing and making melody with your
20 heart to the Lord; giving thanks always for all things
in the name of our Lord Jesus Christ to God, even the
21 Father; subjecting yourselves one to another in the fear
of Christ.

22 Wives, *be in subjection* unto your own husbands, as
23 unto the Lord. For the husband is the head of the wife,
as Christ also is the head of the church, *being himself*

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24 the saviour of the body. But as the church is subject to Christ, so *let* the wives also *be* to their husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

6 Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. And, ye masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

10 Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. Wherefore take up the whole armour of God, that ye may be able to with-

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- stand in the evil day, and, having done all, to stand.
14 Stand therefore, having girded your loins with truth,
15 and having put on the breastplate of righteousness, and
having shod your feet with the preparation of the gospel
16 of peace; withal taking up the shield of faith, where-
with ye shall be able to quench all the fiery darts of the
17 evil *one*. And take the helmet of salvation, and the
18 sword of the Spirit, which is the word of God: with all
prayer and supplication praying at all seasons in the
Spirit, and watching thereunto in all perseverance and
19 supplication for all the saints, and on my behalf, that
utterance may be given unto me in opening my mouth,
to make known with boldness the mystery of the gospel,
20 for which I am an ambassador in chains; that in it I
may speak boldly, as I ought to speak.
21 But that ye also may know my affairs, how I do,
Tychicus, the beloved brother and faithful minister in
22 the Lord, shall make known to you all things: whom
I have sent unto you for this very purpose, that ye
may know our state, and that he may comfort your
hearts.
23 Peace be to the brethren, and love with faith, from
24 God the Father and the Lord Jesus Christ. Grace be
with all them that love our Lord Jesus Christ in uncor-
ruptness.
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THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

- 1 PAUL and Timothy, servants of Christ Jesus, to all
the saints in Christ Jesus which are at Philippi, with
2 the bishops and deacons: Grace to you and peace from
God our Father and the Lord Jesus Christ.
3 I thank my God upon all my remembrance of you,
4 always in every supplication of mine on behalf of you
5 all making my supplication with joy, for your fellow-
ship in furtherance of the gospel from the first day until
6 now; being confident of this very thing, that he which
began a good work in you will perfect it until the day
7 of Jesus Christ: even as it is right for me to be thus
minded on behalf of you all, because I have you in my
heart, inasmuch as, both in my bonds and in the defence

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and confirmation of the gospel, ye all are partakers with
8 me of grace. For God is my witness, how I long after
9 you all in the tender mercies of Christ Jesus. And this
I pray, that your love may abound yet more and more
10 in knowledge and all discernment; so that ye may
approve the things that are excellent; that ye may be
sincere and void of offence unto the day of Christ,
11 being filled with the fruits of righteousness, which are
through Jesus Christ, unto the glory and praise of God.
12 Now I would have you know, brethren, that the
things *which happened* unto me have fallen out rather
13 unto the progress of the gospel; so that my bonds
became manifest in Christ throughout the whole præ-
14 torian guard, and to all the rest; and that most of the
brethren in the Lord, being confident through my bonds,
are more abundantly bold to speak the word of God
15 without fear. Some indeed preach Christ even of envy
16 and strife; and some also of good will: the one *do it* of
love, knowing that I am set for the defence of the gos-
17 pel: but the other proclaim Christ of faction, not sin-
cerely, thinking to raise up affliction for me in my
18 bonds. What then? only that in every way, whether
in pretence or in truth, Christ is proclaimed; and therein
19 I rejoice, yea, and will rejoice. For I know that this
shall turn to my salvation, through your supplication
20 and the supply of the Spirit of Jesus Christ, according
to my earnest expectation and hope, that in nothing
shall I be put to shame, but *that* with all boldness, as
always, so now also Christ shall be magnified in my
21 body, whether by life, or by death. For to me to live
22 is Christ, and to die is gain. But if to live in the flesh,
—*if* this is the fruit of my work, then what I shall
23 choose I wot not. But I am in a strait betwixt the two,
having the desire to depart and be with Christ; for it is
24 very far better: yet to abide in the flesh is more need-
25 ful for your sake. And having this confidence, I
know that I shall abide, yea, and abide with you all,
26 for your progress and joy in the faith; that your glory-
ing may abound in Christ Jesus in me through my pres-
27 ence with you again. Only let your manner of life be
worthy of the gospel of Christ: that, whether I come
and see you or be absent, I may hear of your state, that
ye stand fast in one spirit, with one soul striving for the
28 faith of the gospel; and in nothing affrighted by the
adversaries: which is for them an evident token of per-
dition, but of your salvation, and that from God;
29 because to you it hath been granted in the behalf of

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Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict which ye saw in me, and now hear to be in me.

2 If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain. Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, so he served with me in furtherance of the gospel. Him therefore I hope to send forthwith, so soon as I shall see

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- 24 how it will go with me: but I trust in the Lord that I
 25 myself also shall come shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger
 26 and minister to my need; since he longed after you all, and was sore troubled, because ye had heard that he was
 27 sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that
 28 I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less
 29 sorrowful. Receive him therefore in the Lord with
 30 all joy; and hold such in honour: because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.
- 3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome,
 2 but for you it is safe. Beware of the dogs, beware of the evil workers, beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the
 4 flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence
 5 in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew
 6 of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.
 7 Howbeit what things were gain to me, these have I
 8 counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may
 9 gain Christ, and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his
 11 sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the
 12 dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ
 13 Jesus. Brethren, I count not myself yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which

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- 14 are before, I press on toward the goal unto the prize of
 15 the high calling of God, in Christ Jesus. Let us there-
 fore, as many as be perfect, be thus minded: and if in
 any thing ye are otherwise minded, even this shall God
 16 reveal unto you: only, whereunto we have already
 attained, by that same *rule* let us walk.
- 17 Brethren, be ye imitators together of me, and mark
 them which so walk even as ye have us for an ensample.
 18 For many walk, of whom I told you often, and now
 tell you even weeping, *that they are* the enemies of the
 19 cross of Christ: whose end is perdition, whose god is the
 belly, and *whose* glory is in their shame, who mind
 20 earthly things. For our citizenship is in heaven; from
 whence also we wait for a Saviour, the Lord Jesus
 21 Christ: who shall fashion anew the body of our humil-
 iation, *that it may be* conformed to the body of his
 glory, according to the working whereby he is able even
 to subject all things unto himself.
- 4 Wherefore, my brethren beloved and longed for, my
 joy and crown, so stand fast in the Lord, my beloved.
 2 I exhort Euodia, and I exhort Syntyche, to be of the
 3 same mind in the Lord. Yea, I beseech thee also, true
 yokefellow, help these women, for they laboured with
 me in the gospel, with Clement also, and the rest of my
 fellow-workers, whose names are in the book of life.
- 4 Rejoice in the Lord alway: again I will say, Re-
 5 joice. Let your forbearance be known unto all men.
 6 The Lord is at hand. In nothing be anxious; but in
 everything by prayer and supplication with thanks-
 giving let your requests be made known unto God.
 7 And the peace of God, which passeth all understand-
 ing, shall guard your hearts and your thoughts in Christ
 Jesus.
- 8 Finally, brethren, whatsoever things are true, what-
 soever things are honourable, whatsoever things are just,
 whatsoever things are pure, whatsoever things are
 lovely, whatsoever things are of good report; if there
 be any virtue, and if there be any praise, think on these
 9 things. The things which ye both learned and received
 and heard and saw in me, these things do: and the God
 of peace shall be with you.
- 10 But I rejoice in the Lord greatly, that now at length
 ye have revived your thought for me; wherein ye did
 11 indeed take thought, but ye lacked opportunity. Not
 that I speak in respect of want: for I have learned, in
 12 whatsoever state I am, therein to be content. I know
 how to be abased, and I know also how to abound: in

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- every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and
13 to be in want. I can do all things in him that strength-
14 eneth me. Howbeit ye did well, that ye had fellowship
15 with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye
16 only; for even in Thessalonica ye sent once and again
17 unto my need. Not that I seek for the gift; but I seek
18 for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-
19 pleasing to God. And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.
20 Now unto our God and Father be the glory for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren
22 which are with me salute you. All the saints salute you, especially they that are of Cæsar's household.
23 The grace of the Lord Jesus Christ be with your spirit.
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THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

- 1 PAUL, an apostle of Christ Jesus through the will of
2 God, and Timothy our brother, to the saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father.
3 We give thanks to God the Father of our Lord Jesus
4 Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the
5 word of the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard
7 and knew the grace of God in truth; even as ye heard of Epaphras our beloved fellow-servant, who is a faith-

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- 8 ful minister of Christ on our behalf, who also declared unto us your love in the Spirit.
- 9 For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning the firstborn from the dead; that in all things he might have the preeminence.
- 19 For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled
- 22 the body of his flesh through death, to present you holy and without blemish and unreprouable before him; if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.
- 24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfil the word of God, *even* the mystery which hath been hid from all ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in

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- 28 you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom,
 29 that we may present every man perfect in Christ; whereunto I labour also, striving according to his working, which worketh in me mightily.
- 2 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as
 2 have not seen my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, *even* Christ,
 3 in whom are all the treasures of wisdom and knowledge
 4 hidden. This I say, that no one may delude you with
 5 persuasiveness of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.
- 6 As therefore ye received Christ Jesus the Lord, so
 7 walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving.
- 8 Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the
 9 world, and not after Christ: for in him dwelleth all the
 10 fulness of the Godhead bodily, and in him ye are made
 11 full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the
 12 flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised
 13 him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it.
- 16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath
 17 day; which are a shadow of the things to come; but the
 18 body is Christ's. Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed

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- 19 up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.
- 20 If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye sub-
- 21 ject yourselves to ordinances, Handle not, nor taste,
- 22 nor touch (all which things are to perish with the
- 23 using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any value against the indulgence of the flesh.
- 3 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the
- 2 right hand of God. Set your mind on the things that are above, not on the things that are upon the earth.
- 8 For ye died, and your life is hid with Christ in God.
- 4 When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.
- 5 Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and
- 6 covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of
- 7 disobedience; in the which ye also walked aforetime,
- 8 when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful
- 9 speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings,
- 10 and have put on the new man, which is being renewed unto knowledge after the image of him that created him:
- 11 where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, free-man: but Christ is all, and in all.
- 12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness,
- 13 longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any;
- 14 even as the Lord forgave you, so also do ye; and above all these things *put on* love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body;
- 16 and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms *and* hymns *and* spiritual songs,
- 17 singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

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18 Wives, be in subjection to your husbands, as is fitting
 19 in the Lord. Husbands, love your wives, and be not
 20 bitter against them. Children, obey your parents in
 21 all things, for this is well-pleasing in the Lord. Fathers,
 22 provoke not your children, that they be not discour-
 23 aged. Servants, obey in all things them that are your
 masters according to the flesh; not with eyeservice, as
 men-pleasers, but in singleness of heart, fearing the
 23 Lord: whatsoever ye do, work heartily, as unto the
 24 Lord, and not unto men; knowing that from the Lord
 ye shall receive the recompense of the inheritance: ye
 25 serve the Lord Christ. For he that doeth wrong shall
 receive again for the wrong that he hath done: and there
 4 is no respect of persons. Masters, render unto your ser-
 vants that which is just and equal; knowing that ye
 also have a Master in heaven.

2 Continue stedfastly in prayer, watching therein with
 8 thanksgiving; withal praying for us also, that God may
 open unto us a door for the word, to speak the mystery
 4 of Christ, for which I am also in bonds; that I may
 5 make it manifest, as I ought to speak. Walk in wis-
 dom toward them that are without, redeeming the time.
 6 Let your speech be always with grace, seasoned with
 salt, that ye may know how ye ought to answer each
 one.

7 All my affairs shall Tychicus make known unto you,
 the beloved brother and faithful minister and fellow-
 8 servant in the Lord: whom I have sent unto you for
 this very purpose, that ye may know our estate, and that
 9 he may comfort your hearts; together with Onesimus,
 the faithful and beloved brother, who is one of you.
 They shall make known unto you all things that *are*
done here.

10 Aristarchus my fellow-prisoner saluteth you, and
 Mark, the cousin of Barnabas (touching whom ye re-
 ceived commandments; if he come unto you, receive
 11 him), and Jesus, which is called Justus, who are of the
 circumcision: these only *are my* fellow-workers unto
 the kingdom of God, men that have been a comfort unto
 12 me. Epaphras, who is one of you, a servant of Christ
 Jesus, saluteth you, always striving for you in his
 prayers, that ye may stand perfect and fully assured in
 13 all the will of God. For I bear him witness, that he
 hath much labour for you, and for them in Laodicea,
 14 and for them in Hierapolis. Luke, the beloved physi-
 15 cian, and Demas salute you. Salute the brethren that
 are in Laodicea, and Nymphas, and the church that is

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- 16 in their house. And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from
17 Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.
-

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

- 1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.
2 We give thanks to God always for you all, making
3 mention of you in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God
4 and Father; knowing, brethren beloved of God, your
5 election, how that our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; even as ye know what manner of men we shewed ourselves toward you for your sake.
6 And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the
7 Holy Ghost; so that ye became an ensample to all that
8 believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak
9 any thing. For they themselves report concerning us what manner of entering in we had unto you; and
10 how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivereth us from the wrath to come.
2 For yourselves, brethren, know our entering in unto
2 you, that it hath not been found vain: but having suffered before, and been shamefully entreated, as ye

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- know, at Philippi, we waxed bold in our God to speak
3 unto you the gospel of God in much conflict. For our exhortation *is* not of error, nor of uncleanness, nor in
4 guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing
5 men, but God which proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness;
6 nor seeking glory of men, neither from you, nor from others, when we might have been burdensome, as apostles of Christ.. But we were gentle in the midst of you,
8 as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very
9 dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of
10 God. Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves
11 toward you that believe: as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.
18 And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God,
14 which also worketh in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the
15 Jews; who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary
16 to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.
17 But we, brethren, being bereaved of you for a short season, in presence, not in heart, endeavoured the more
18 exceedingly to see your face with great desire: because we would fain have come unto you, I Paul once and
19 again; and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, before
20 our Lord Jesus at his coming? For ye are our glory and our joy.
3 Wherefore when we could no longer forbear, we

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2 thought it good to be left behind at Athens alone; and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your faith; that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see* you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

11 Now may our God and Father himself, and our Lord, Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

4 Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. For ye know what charge we gave you through the Lord Jesus. For this is the will of God, *even* your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honour, not in the passion of lust, even as the Gentiles which know not God; that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and testified. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

9 But concerning love of the brethren ye have no need, that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all.

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the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep.

For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do.

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak,

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- 15 be longsuffering toward all. See that none render unto
16 any one evil for evil; but alway follow after that which
17 is good, one toward another, and toward all. Rejoice
18 alway; pray without ceasing; in every thing give
19 thanks: for this is the will of God in Christ Jesus to
20 you-ward. Quench not the Spirit; despise not prophe-
21 syings; prove all things; hold fast that which is good;
22 abstain from every form of evil.
23 And the God of peace himself sanctify you wholly;
and may your spirit and soul and body be preserved
entire, without blame at the coming of our Lord Jesus
24 Christ. Faithful is he that calleth you, who will also
do it.
25 Brethren, pray for us.
26 Salute all the brethren with a holy kiss. I adjure you
27 by the Lord that this epistle be read unto all the brethren.
28 The grace of our Lord Jesus Christ be with you.
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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

- 1 PAUL, and Silvanus, and Timothy, unto the church
of the Thessalonians in God our Father and the Lord
2 Jesus Christ; Grace to you and peace from God the
Father and the Lord Jesus Christ.
3 We are bound to give thanks to God alway for you,
brethren, even as it is meet, for that your faith groweth
exceedingly, and the love of each one of you all toward
4 one another aboundeth; so that we ourselves glory in
you in the churches of God for your patience and
faith in all your persecutions and in the afflictions which
5 ye endure; *which is* a manifest token of the righteous
judgement of God; to the end that ye may be counted
worthy of the kingdom of God, for which ye also suf-
6 fer: if so be that it is a righteous thing with God to
recompense affliction to them that afflict you, and to
7 you that are afflicted rest with us, at the revelation of
the Lord Jesus from heaven with the angels of his
8 power in flaming fire, rendering vengeance to them that

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know not God, and to them that obey not the gospel of
9 our Lord Jesus: who shall suffer punishment, *even*
eternal destruction from the face of the Lord and from
10 the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed)
11 in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and *every* work of
12 faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together
2 unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the
3 Lord is *now* present; let no man beguile you in any wise: for *it will not be*, except the falling away come first, and
4 the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye
5 not, that, when I was yet with you, I told you these
6 things? And now ye know that which restraineth, to
7 the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only
8 *there is* one that restraineth now, until he be taken out
8 of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his
9 coming; *even he*, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them
10 that are perishing; because they received not the love
11 of the truth, that they might be saved. And for this cause God sendeth them a working of error, that
12 they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification
14 of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the
15 glory of our Lord Jesus Christ. So then, brethren,

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stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and
17 good hope through grace, comfort your hearts and stablish them in every good work and word.

3 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is* with
2 you; and that we may be delivered from unreasonable
3 and evil men; for all have not faith. But the Lord is faithful, who shall stablish you, and guard you from the
4 evil *one*. And we have confidence in the Lord touching
you, that ye both do and will do the things which we
5 command. And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the
7 tradition which they received of us. For yourselves know how ye ought to imitate us: for we behaved not
8 ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden
9 any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should
10 imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him
11 eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now
12 them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat
13 their own bread. But ye, brethren, be not weary in
14 well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company
15 with him, to the end that he may be ashamed. And *yet* count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

17 The salutation of me Paul with mine own hand, which
18 is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO
TIMOTHY.

- 1 PAUL, an apostle of Christ Jesus according to the
commandment of God our Saviour, and Christ Jesus
2 our hope; unto Timothy, my true child in faith: Grace,
mercy, peace, from God the Father and Christ Jesus
our Lord.
- 3 As I exhorted thee to tarry at Ephesus, when I was go-
ing into Macedonia, that thou mightest charge certain
4 men not to teach a different doctrine, neither to give
heed to fables and endless genealogies, the which min-
ister questionings, rather than a dispensation of God
5 which is in faith; *so do I now*. But the end of the
charge is love out of a pure heart and a good conscience
6 and faith unfeigned: from which things some having
7 swerved have turned aside unto vain talking; desiring
to be teachers of the law, though they understand nei-
ther what they say, nor whereof they confidently affirm.
- 8 But we know that the law is good, if a man use it law-
9 fully, as knowing this, that law is not made for a right-
eous man, but for the lawless and unruly, for the un-
godly and sinners, for the unholy and profane, for
murderers of fathers and murderers of mothers, for
10 manslayers, for fornicators, for abusers of themselves
with men, for men-stealers, for liars, for false swearers,
and if there be any other thing contrary to the sound
11 doctrine; according to the gospel of the glory of the
blessed God, which was committed to my trust.
- 12 I thank him that enabled me, *even* Christ Jesus our
Lord, for that he counted me faithful, appointing me to
13 *his* service; though I was before a blasphemer, and a
persecutor, and injurious: howbeit I obtained mercy,
14 because I did it ignorantly in unbelief; and the grace of
our Lord abounded exceedingly with faith and love
15 which is in Christ Jesus. Faithful is the saying, and
worthy of all acceptation, that Christ Jesus came into
16 the world to save sinners; of whom I am chief: how-
beit for this cause I obtained mercy, that in me as chief
might Jesus Christ shew forth all his longsuffering, for
an ensample of them which should hereafter believe on
17 him unto eternal life. Now unto the King eternal, in-

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corruptible, invisible, the only God, *be* honor and glory for ever and ever. Amen.

- 18 This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare;
- 19 holding faith and a good conscience; which some having thrust from them made shipwreck concerning the
- 20 faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.
- 2 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all
- 2 men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and
- 3 gravity. This is good and acceptable in the sight of
- 4 God our Saviour; who willet that all men should be
- 5 saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and
- 6 men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own
- 7 times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.
- 8 I desire therefore that the men pray in every place,
- 9 lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with
- 10 braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through
- 11 good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to
- 12 have dominion over a man, but to be in quietness. For
- 14 Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into
- 15 transgression: but she shall be saved through the child-bearing, if they continue in faith and love and sanctification with sobriety.
- 3 Faithful is the saying, If a man seeketh the office of a
- 2 bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality,
- 3 apt to teach; no brawler, no striker; but gentle, not
- 4 contentious, no lover of money; one that ruleth well his own house, having *his* children in subjection with
- 5 all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of
- 6 God?) not a novice, lest being puffed up he fall into the

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- 7 condemnation of the devil. Moreover he must have
8 good testimony from them that are without; lest he fall
8 into reproach and the snare of the devil. Deacons in
like manner *must be* grave, not doubletongued, not given
9 to much wine, not greedy of filthy lucre; holding
the mystery of the faith in a pure conscience. And
10 let these also first be proved; then let them serve
11 as deacons, if they be blameless. Women in like man-
ner *must be* grave, not slanderers, temperate, faithful in
12 all things. Let deacons be husbands of one wife,
13 ruling *their* children and their own houses well. For
they that have served well as deacons gain to themselves
a good standing, and great boldness in the faith which
is in Christ Jesus.
- 14 These things write I unto thee, hoping to come unto
15 thee shortly; but if I tarry long, that thou mayest
know how men ought to behave themselves in the
house of God, which is the church of the living God,
16 the pillar and ground of the truth. And without con-
troversy great is the mystery of godliness; He who was
manifested in the flesh, justified in the spirit, seen of
angels, preached among the nations, believed on in the
world, received up in glory.
- 4 But the Spirit saith expressly, that in later times
some shall fall away from the faith, giving heed to
2 seducing spirits and doctrines of devils, through the
hypocrisy of men that speak lies, branded in their own
3 conscience as with a hot iron; forbidding to marry,
and commanding to abstain from meats, which God
created to be received with thanksgiving by them that
4 believe and know the truth. For every creature of
God is good, and nothing is to be rejected, if it be
5 received with thanksgiving: for it is sanctified through
the word of God and prayer.
- 6 If thou put the brethren in mind of these things, thou
shalt be a good minister of Christ Jesus, nourished in
the words of the faith, and of the good doctrine which
7 thou hast followed *until now*: but refuse profane and
old wives' fables. And exercise thyself unto godliness:
8 for bodily exercise is profitable for a little; but god-
liness is profitable for all things, having promise of the
life which now is, and of that which is to come.
- 9 Faithful is the saying, and worthy of all acceptance.
10 For to this end we labour and strive, because we have
our hope set on the living God, who is the Saviour of
11 all men, especially of them that believe. These things
12 command and teach. Let no man despise thy youth;

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- but be thou an ensample to them that believe, in word,
13 in manner of life, in love, in faith, in purity. Till I
come, give heed to reading, to exhortation, to teaching.
14 Neglect not the gift that is in thee, which was given
thee by prophecy, with the laying on of the hands of
15 the presbytery. Be diligent in these things; give
thyself wholly to them; that thy progress may be
16 manifest unto all. Take heed to thyself, and to thy
teaching. Continue in these things; for in doing this
thou shalt save both thyself and them that hear thee.
5 Rebuke not an elder, but exhort him as a father;
2 the younger men as brethren: the elder women as
3 mothers; the younger as sisters, in all purity. Hon-
4 our widows that are widows indeed. But if any
widow hath children or grandchildren, let them learn
first to shew piety towards their own family, and to
requite their parents: for this is acceptable in the
5 sight of God. Now she that is a widow indeed, and
desolate, hath her hope set on God, and continueth
6 in supplications and prayers night and day. But she
that giveth herself to pleasure is dead while she liveth.
7 These things also command, that they may be without
8 reproach. But if any provideth not for his own, and
specially his own household, he hath denied the faith,
9 and is worse than an unbeliever. Let none be enrolled
as a widow under threescore years old, *having been* the
10 wife of one man, well reported of for good works; if
she hath brought up children, if she hath used hospitali-
ty to strangers, if she hath washed the saints' feet, if she
hath relieved the afflicted, if she hath diligently fol-
11 lowed every good work. But younger widows refuse:
for when they have waxed wanton against Christ, they
12 desire to marry; having condemnation, because they
13 have rejected their first faith. And withal they learn
also *to be* idle, going about from house to house; and not
only idle, but tattlers also and busybodies, speaking
14 things which they ought not. I desire therefore that
the younger *widows* marry, bear children, rule the
household, give none occasion to the adversary for re-
15 viling: for already some are turned aside after Satan.
16 If any woman that believeth hath widows, let her re-
lieve them, and let not the church be burdened; that it
may relieve them that are widows indeed.
17 Let the elders that rule well be counted worthy of
double honour, especially those who labour in the word
18 and in teaching. For the scripture saith, Thou shalt
not muzzle the ox when he treadeth out the corn. And

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19 The labourer is worthy of his hire. Against an elder receive not an accusation, except at *the mouth of* two or
20 three witnesses. Them that sin reprove in the sight of
21 all, that the rest also may be in fear. I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing
22 nothing by partiality. Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself
23 pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities.
24 Some men's sins are evident, going before unto judgment;
25 and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid.

6 Let as many as are servants under the yoke count their own masters worthy of all honour, that the name
2 of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

3 If any man teacheth a different doctrine, and consenteth not to sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according
4 to godliness; he is puffed up, knowing nothing, but dotting about questionings and disputes of words,
5 whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the
6 truth, supposing that godliness is a way of gain. But
7 godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry any
8 thing out; but having food and covering we shall be
9 therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and
10 perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of
13 many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession;

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- 14 that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus
15 Christ: which in its own times he shall shew, who is the blessed and only Potentate, the King of kings, and
16 Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.
- 17 Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly
18 all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing
19 to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.
- 20 O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so
21 called; which some professing have erred concerning the faith.

Grace be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

- 1 PAUL, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ
2 Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
- 3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of
4 thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with
5 joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee
6 also. For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through
7 the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline.

II. TIMOTHY.

8 Be not ashamed therefore of the testimony of our Lord,
nor of me his prisoner: but suffer hardship with the
9 gospel according to the power of God; who saved us,
and called us with a holy calling, not according to our
works, but according to his own purpose and grace,
which was given us in Christ Jesus before times eternal,
10 but hath now been manifested by the appearing of our
Saviour Christ Jesus, who abolished death, and brought
11 life and incorruption to light through the gospel, where-
unto I was appointed a preacher, and an apostle, and a
12 teacher. For the which cause I suffer also these things:
yet I am not ashamed; for I know him whom I have
believed, and I am persuaded that he is able to guard
that which I have committed unto him against that day.
18 Hold the pattern of sound words which thou hast heard
from me, in faith and love which is in Christ Jesus.
14 That good thing which was committed unto thee guard
through the Holy Ghost which dwelleth in us.
15 This thou knowest, that all that are in Asia turned
away from me; of whom are Phygelus and Hermogenes.
16 The Lord grant mercy unto the house of Onesiphorus:
for he oft refreshed me, and was not ashamed of my
17 chain; but, when he was in Rome, he sought me dili-
18 gently, and found me (the Lord grant unto him to find
mercy of the Lord in that day); and in how many things
he ministered at Ephesus, thou knowest very well.
2 Thou therefore, my child, be strengthened in the
2 grace that is in Christ Jesus. And the things which
thou hast heard from me among many witnesses, the
same commit thou to faithful men, who shall be able to
3 teach others also. Suffer hardship with me, as a good
4 soldier of Christ Jesus. No soldier on service enan-
gleth himself in the affairs of *this* life; that he may
5 please him who enrolled him as a soldier. And if also
a man contend in the games, he is not crowned, except
6 he have contended lawfully. The husbandman that
7 laboureth must be the first to partake of the fruits. Con-
sider what I say; for the Lord shall give thee under-
8 standing in all things. Remember Jesus Christ, risen
from the dead, of the seed of David, according to my
9 gospel: wherein I suffer hardship unto bonds, as a mal-
10 efactor; but the word of God is not bound. Therefore
I endure all things for the elect's sake, that they also
may obtain the salvation which is in Christ Jesus with
11 eternal glory. Faithful is the saying: For if we died
12 with him, we shall also live with him: if we endure, we
shall also reign with him: if we shall deny him, he also

II. TIMOTHY.

- 13 will deny us: if we are faithless, he abideth faithful; for he cannot deny himself.
- 14 Of these things put them in remembrance, charging *them* in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear.
- 15 Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling
- 16 aright the word of truth. But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness.
- 20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some
- 21 unto honour, and some unto dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with
- 23 them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that
- 24 they gender strifes. And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance
- 26 unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God.
- 3 But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no
- 4 lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from
- 6 these also turn away. For of these are they that creep into houses, and take captive silly women laden with
- 7 sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth. And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, rep-

II. TIMOTHY.

9 robate concerning the faith. But they shall proceed no further: for their folly shall be evident unto all men,
10 as theirs also came to be. But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love,
11 patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered
12 me. Yea, and all that would live godly in Christ Jesus
13 shall suffer persecution. But evil men and impostors shall wax worse and worse, deceiving and being deceived.
14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast
15 learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.
16 Every scripture inspired of God ~~is~~ also profitable for teaching, for reproof, for correction, for instruction
17 which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

4 I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his
2 appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time
3 will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves
4 teachers after their own lusts; and will turn away their
5 ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work
6 of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come.
7 I have fought the good fight, I have finished the
8 course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

9 Do thy diligence to come shortly unto me: for Demas
10 forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.
11 Only Luke is with me. Take Mark, and bring him with thee for he is useful to me for ministering. But Tychicus
12 I sent to Ephesus. The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. Alexander the coppersmith did me much evil: the Lord will render to him according to
13 his works of whom be thou ware also; for he greatly

TITUS.

- 16 withstood our words. At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.
- 19 Salute Prisca and Aquila, and the house of Onesiphorus. Erastus abode at Corinth: but Trophimus I left at Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
- 22 The Lord be with thy spirit. Grace be with you.
-

THE EPISTLE OF PAUL TO

TITUS.

- 1 PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,
- 2 in hope of eternal life, which God, who cannot lie,
- 3 promised before times eternal; but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our
- 4 Saviour; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.
- 5 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and
- 6 appoint elders in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of
- 7 riot or unruly. For the bishop must be blameless, as God's steward; not selfwilled, not soon angry, no brawler; no striker, not greedy of filthy lucre; but given to
- 8 hospitality, a lover of good, soberminded, just, holy,
- 9 temperate; holding to the faithful word which is according to the teaching that he may be able both to exhort in the sound doctrine, and to convict the gain-sayers.

10 For there are many unruly men, vain talkers and
 11 deceivers, specially they of the circumcision, whose
 mouths must be stopped; men who overthrow whole
 houses, teaching things which they ought not, for filthy
 12 lucre's sake. One of themselves, a prophet of their
 own, said, Cretans are always liars, evil beasts, idle
 13 gluttons. This testimony is true. For which cause
 reprove them sharply, that they may be sound in the
 14 faith, not giving heed to Jewish fables, and command-
 15 ments of men who turn away from the truth. To the
 pure all things are pure: but to them that are defiled
 and unbelieving nothing is pure; but both their mind
 16 and their conscience are defiled. They profess that
 they know God; but by their works they deny him,
 being abominable, and disobedient, and unto every
 good work reprobate.

2 But speak thou the things which befit the sound
 2 doctrine: that aged men be temperate, grave, sober-
 3 minded, sound in faith, in love, in patience: that aged
 women likewise be reverent in demeanour, not slan-
 derers nor enslaved to much wine, teachers of that
 4 which is good; that they may train the young women
 5 to love their husbands, to love their children, to be
 soberminded, chaste, workers at home, kind, being in
 subjection to their own husbands, that the word of
 6 God be not blasphemed: the younger men likewise
 7 exhort to be soberminded: in all things shewing thyself
 an ensample of good works; in thy doctrine *shewing*
 8 uncorruptness, gravity, sound speech, that cannot be
 condemned; that he that is of the contrary part may be
 9 ashamed, having no evil thing to say of us. *Exhort*
 servants to be in subjection to their own masters, and
 10 to be well-pleasing *to them* in all things; not gainsaying;
 not purloining, but shewing all good fidelity; that they
 may adorn the doctrine of God our Saviour in all
 11 things. For the grace of God hath appeared, bringing
 12 salvation to all men, instructing us, to the intent that,
 denying ungodliness and worldly lusts, we should live
 soberly and righteously and godly in this present
 13 world; looking for the blessed hope and appearing of
 the glory of our great God and Saviour Jesus Christ;
 14 who gave himself for us, that he might redeem us from
 all iniquity, and purify unto himself a people for his
 own possession, zealous of good works.
 15 These things speak and exhort and reprove with all
 authority. Let no man despise thee.

3 Put them in mind to be in subjection to be rulers, to

PHILEMON.

- authorities, to be obedient, to be ready unto every good
2 work; to speak evil of no man, not to be contentious;
to be gentle, shewing all meekness toward all men.
3 For we also were aforetime foolish, disobedient, de-
ceived, serving divers lusts and pleasures, living in
4 malice and envy, hateful, hating one another. But
when the kindness of God our Saviour, and his love
5 toward man, appeared, not by works *done* in righteous-
ness, which we did ourselves, but according to his
mercy he saved us, through the washing of regenera-
6 tion and renewing of the Holy Ghost, which he poured
out upon us richly, through Jesus Christ our Saviour;
7 that, being justified by his grace, we might be made
8 heirs according to the hope of eternal life. Faithful is
the saying, and concerning these things I will that thou
affirm confidently, to the end that they which have
believed God may be careful to maintain good works.
9 These things are good and profitable unto men: but
shun foolish questionings, and genealogies, and strifes,
and fightings about the law; for they are unprofitable
10 and vain. A man that is heretical after a first and
11 second admonition refuse; knowing that such a one is
perverted, and sinneth, being self-condemned.
12 When I shall send Artemas unto thee, or Tychicus,
give diligence to come unto me to Nicopolis: for there
13 I have determined to winter. Set forward Zenas the
lawyer and Apollos on their journey diligently, that
14 nothing be wanting unto them. And let our *people*
also learn to maintain good works for necessary uses,
that they be not unfruitful.
15 All that are with me salute thee. Salute them that
love us in faith.
Grace be with you all.

THE EPISTLE OF PAUL TO PHILEMON.

- 1 PAUL, a prisoner of Christ Jesus, and Timothy our
brother, to Philemon our beloved and fellow-worker,
2 and to Apphia our sister, and to Archippus our fellow-
3 soldier, and to the church in thy house: Grace to you and
peace from God our Father and the Lord Jesus Christ.

4 I thank my God always, making mention of thee in
 5 my prayers, hearing of thy love, and of the faith which
 thou hast toward the Lord Jesus, and toward all the
 6 saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is
 7 in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

8 Wherefore, though I have all boldness in Christ to
 9 enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and
 10 now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who was aforetime unprofitable to thee, but now
 12 is profitable to thee and to me: whom I have sent back
 13 to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he
 14 might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness
 15 should not be as of necessity, but of free will. For perhaps he was therefore parted *from thee* for a season,
 16 that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the
 17 flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth *thee* ought, put that to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee how that thou owest to me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.
 21 Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.
 22 But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.
 23 Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and *so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.
 25 The grace of our Lord Jesus Christ be with your spirit. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE
HEBREWS.

- 1 God, having of old time spoken unto the fathers in
the prophets by divers portions and in divers manners,
2 hath at the end of these days spoken unto us in *his* Son,
whom he appointed heir of all things, through whom
3 also he made the worlds; who being the effulgence of
his glory, and the very image of his substance, and
upholding all things by the word of his power, when he
had made purification of sins, sat down on the right
4 hand of the Majesty on high; having become so much
better than the angels, as he hath inherited a more
5 excellent name than they. For unto which of the
angels said he at any time,
Thou art my Son,
This day have I begotten thee?
and again,
I will be to him a Father,
And he shall be to me a Son?
6 And when he again bringeth in the first born into the
world he saith, And let all the angels of God worship
7 him. And of the angels he saith,
Who maketh his angels winds,
And his ministers a flame of fire:
8 but of the Son *he saith*,
Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of thy
kingdom.
9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
10 And,
Thou, Lord, in the beginning hast laid the founda-
tion of the earth,
And the heavens are the works of thy hands:
11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.

13 But of which of the angels hath he said at any time,
 Sit thou on my right hand,

Till I make thine enemies the footstool of thy feet?

14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

2 Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away

2 *from them.* For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will.

3

4

5 For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying,

6

What is man, that thou art mindful of him?
 Or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels;
 Thou crownedst him with glory and honour,
 And didst set him over the works of thy hands:

8 Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying,

9

10

11

12 brethren, saying,

I will declare thy name unto my brethren,
 In the midst of the congregation will I sing thy praise.

13 And again, I will put my trust in him. And again, Behold, I and the children which God hath given me.

14 Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had

15 the power of death, that is, the devil; and might deliver
all them who through fear of death were all their lifetime
16 subject to bondage. For verily not of angels doth he
take hold, but he taketh hold of the seed of Abraham.
17 Wherefore it behoved him in all things to be made like
unto his brethren, that he might be a merciful and
faithful high priest in things pertaining to God, to make
18 propitiation for the sins of the people. For in that he
himself hath suffered being tempted, he is able to suc-
cure them that are tempted.

3 Wherefore, holy brethren, partakers of a heavenly
calling, consider the Apostle and High Priest of our
2 confession, *even* Jesus; who was faithful to him that
appointed him, as also was Moses in all his house.
3 For he hath been counted worthy of more glory than
Moses, by so much as he that built the house hath more
4 honour than the house. For every house is builded by
5 some one; but he that built all things is God. And
Moses indeed was faithful in all his house as a servant,
for a testimony of those things which were afterward to
6 be spoken; but Christ as a son, over his house; whose
house are we, if we hold fast our boldness and the
7 glorying of our hope firm unto the end. Wherefore,
even as the Holy Ghost saith,

To-day if ye shall hear his voice,

8 Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilder-
ness,

9 Wherewith your fathers tempted *me* by proving *me*,
And saw my works forty years.

10 Wherefore I was displeased with this generation,
And said, They do ~~al~~way err in their heart:
But they did not know my ways;

11 As I sware in my wrath,
They shall not enter into my rest.

12 Take heed, brethren, lest haply there shall be in any
one of you an evil heart of unbelief, in falling away
13 from the living God: but exhort one another day by
day, so long as it is called To-day; lest any one of you
14 be hardened by the deceitfulness of sin: for we are
become partakers of Christ, if we hold fast the begin-
15 ning of our confidence firm unto the end: while it is
said,

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation.

16 For who, when they heard, did provoke? nay, did not
17 all they that came out of Egypt by Moses? And with

HEBREWS.

whom was he displeased forty years? was it not with them that sinned, whose carcasses fell in the wilderness?

- 18 And to whom sware he that they should not enter into
19 his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief.

- 4 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to
2 have come short of it. For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because they were
3 not united by faith with them that heard. For we which have believed do enter into that rest; even as he hath said,

As I sware in my wrath,

They shall not enter into my rest:

- although the works were finished from the foundation of
4 the world. For he has said somewhere of the seventh day on this wise, And God rested on the seventh day from
5 all his works; and in this *place* again,

They shall not enter into my rest.

- 6 Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience, he again defineth a certain day, saying in David,
7 after so long a time, To-day, as it hath been before said.

To-day if ye shall hear his voice,

Harden not your hearts.

- 8 For if Joshua had given them rest, he would not have
9 spoken afterward of another day. There remaineth
10 therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from
11 his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after
12 the same example of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

- 14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold
15 fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmi-

ties; but one that hath been in all points tempted like
 10 as *we are*, yet without sin. Let us therefore draw near
 with boldness unto the throne of grace, that we may
 receive mercy, and may find grace to help *us* in time of
 need.

5. For every high priest, being taken from among men,
 is appointed for men in things pertaining to God, that
 2 he may offer both gifts and sacrifices for sins: who can
 bear gently with the ignorant and erring, for that he
 3 himself also is compassed with infirmity; and by reason
 thereof is bound, as for the people, so also for himself,
 4 to offer for sins. And no man taketh the honour unto
 himself, but when he is called of God, even as was
 5 Aaron. So Christ also glorified not himself, to be made
 a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever

After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers
 and supplications with strong crying and tears unto
 him that was able to save him from death, and having
 8 been heard for his godly fear, though he was a Son, yet
 9 learned obedience by the things which he suffered; and
 having been made perfect, he became unto all them that
 10 obey him the author of eternal salvation; named of God
 a high priest after the order of Melchizedek.

11 Of whom we have many things to say, and hard of
 interpretation, seeing ye are become dull of hearing.
 12 For when by reason of the time ye ought to be teachers,
 ye have need again that some one teach you the rudiments
 of the first principles of the oracles of God; and
 are become such as have need of milk, and not of solid
 13 food. For every one that partaketh of milk is without
 experience of the word of righteousness; for he is
 14 a babe. But solid food is for full-grown men, *even*
 those who by reason of use have their senses exercised
 to discern good and evil.

6 Wherefore let us cease to speak of the first principles
 of Christ, and press on unto perfection; not laying
 again a foundation of repentance from dead works, and
 2 of faith toward God, of the teaching of baptisms, and of
 laying on of hands, and of resurrection of the dead, and
 3 of eternal judgement. And this will we do, if God permit.
 4 For as touching those who were once enlightened
 and tasted of the heavenly gift, and were made par-

- 5 takers of the Holy Ghost, and tasted the good word of
6 God, and the powers of the age to come, and *then* fell
away, it is impossible to renew them again unto
repentance; seeing they crucify to themselves the Son
7 of God afresh, and put him to an open shame. For
the land which hath drunk the rain that cometh oft
upon it and bringeth forth herbs meet for them for whose
8 sake it is also tilled, receiveth blessing from God: but
if it beareth thorns and thistles, it is rejected and nigh
unto a curse; whose end is to be burned.
- 9 But, beloved, we are persuaded better things of you,
and things that accompany salvation, though we thus
10 speak: for God is not unrighteous to forget your work
and the love which ye shewed toward his name, in that
ye ministered unto the saints, and still do minister.
- 11 And we desire that each one of you may shew the same
12 diligence unto the fulness of hope even to the end: that
ye be not sluggish, but imitators of them who through
faith and patience inherit the promises.
- 13 For when God made promise to Abraham, since he
14 could swear by none greater, he swore by himself, say-
ing, Surely blessing I will bless thee, and multiplying
15 I will multiply thee. And thus, having patiently
16 endured, he obtained the promise. For men swear by
the greater: and in every dispute of theirs the oath is
17 final for confirmation. Wherein God, being minded to
shew more abundantly unto the heirs of the promise the
immutability of his counsel, interposed with an oath:
18 that by two immutable things, in which it is impossible
for God to lie, we may have a strong encouragement,
who have fled for refuge to lay hold of the hope set be-
19 fore us; which we have as an anchor of the soul, *a hope*
both sure and stedfast and entering into that which is
20 within the veil; whither as a forerunner Jesus entered
for us, having become a high priest for ever after the
order of Melchizedek.
- 7 For this Melchizedek, king of Salem, priest of God
Most High, who met Abraham returning from the
2 slaughter of the kings, and blessed him, to whom also
Abraham divided a tenth part of all (being first, by in-
terpretation, King of righteousness, and then also King
3 of Salem, which is, King of peace; without father,
without mother, without genealogy, having neither be-
ginning of days nor end of life, but made like unto the
Son of God), abideth a priest continually.
- 4 Now consider how great this man was, unto whom
Abraham, the patriarch, gave a tenth out of the chief

- 5 spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. But without any dispute the less is blessed of the better. And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.
- 11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life: for it is witnessed of him,

Thou art a priest for ever
After the order of Melchizedek.

- 18 For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as *it is* not without the taking of an oath (for they indeed have been made priests without an oath; but he with an oath by him that saith of him,

The Lord sware and will not repent himself,
Thou art a priest for ever);

- 22 by so much also hath Jesus become the surety of a better covenant. And they indeed have been made priests many in number, because that by death they are hindered from continuing: but he, because he abideth for ever, hath his priesthood unchangeable. 25 Wherefore also he is able to save to the uttermost them

that draw near unto God through him, seeing he ever liveth to make intercession for them.

- 26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than
27 the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for
28 all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

- 8 Now in the things which we are saying the chief point is *this*: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have
4 somewhat to offer. Now if he were on earth, he would not be a priest at all, seeing there are those who offer
5 the gifts according to the law; who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned of *God* when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the
6 mount. But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better
7 promises. For if that first *covenant* had been faultless, then would no place have been sought for a second.
8 For finding fault with them, he saith,

Behold, the days come, saith the Lord,
That I will make a new covenant with the house
of Israel and with the house of Judah;

- 9 Not according to the covenant that I made with their fathers

In the day that I took them by the hand to lead them forth out of the land of Egypt;

For they continued not in my covenant,
And I regarded them not, saith the Lord.

- 10 For this is the covenant that I will make with the house of Israel

After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:

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- 11 And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.
- 12 For I will be merciful to their iniquities,
And their sins will I remember no more.
- 13 In that he saith, A new *covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.
- 9 Now even the first *covenant* had ordinances of divine service, and its sanctuary, a *sanctuary* of this world.
- 2 For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the shewbread;
- 3 which is called the Holy place. And after the second veil, the tabernacle which is called the Holy of holies;
- 4 having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded,
- 5 and the tables of the covenant; and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into
- 7 the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for
- 8 the errors of the people: the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing;
- 9 which is a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper
- 10 perfect, *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.
- 11 But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of
- 12 this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.
- 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your

- conscience from dead works to serve the living God?
- 15 And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of
- 16 the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it.
- 17 For a testament is of force where there hath been death: for doth it ever avail while he that made it liveth?
- 18 Wherefore even the first *covenant* hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled
- 20 both the book itself, and all the people, saying, This is the blood of the covenant which God commanded to
- 21 you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the
- 22 blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.
- 23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God
- 25 for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year
- 26 with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put
- 27 away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this
- 28 cometh judgement; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.
- 10 For the law having a shadow of the good *things* to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer
- 2 continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have
- 3 had no more conscience of sins? But in those *sacrifices*
- 4 there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should

- 5 take away sins. Wherefore when he cometh into the world, he saith,
 Sacrifice and offering thou wouldest not,
 But a body didst thou prepare for me;
 6 In whole burnt offerings and *sacrifices* for sin thou
 hadst no pleasure:
 7 Then said I, Lo, I am come
 (In the roll of the book it is written of me)
 To do thy will, O God.
 8 Saying above, *Sacrifices* and offerings and whole burnt
 offerings and *sacrifices* for sin thou wouldest not, neither
 hadst pleasure therein (the which are offered according
 9 to the law), then hath he said, Lo, I am come to do thy
 will. He taketh away the first, that he may establish
 10 the second. By which will we have been sanctified
 through the offering of the body of Jesus Christ once
 11 for all. And every priest indeed standeth day by day
 ministering and offering oftentimes the same sacrifices,
 12 the which can never take away sins: but he, when he
 had offered one sacrifice for sins for ever, sat down on
 13 the right hand of God; from henceforth expecting till
 14 his enemies be made the footstool of his feet. For by
 one offering he hath perfected for ever them that are
 15 sanctified. And the Holy Ghost also beareth witness
 to us: for after he hath said,
 16 This is the covenant that I will make with them
 After those days, saith the Lord;
 I will put my laws on their heart,
 And upon their mind also will I write them;
 then saith he,
 17 And their sins and their iniquities will I remember
 no more.
 18 Now where remission of these is, there is no more offer-
 ing for sin.
 19 Having therefore, brethren, boldness to enter into the
 20 holy place by the blood of Jesus, by the way which he
 dedicated for us, a new and living way, through the
 21 veil, that is to say, his flesh; and *having* a great priest
 22 over the house of God; let us draw near with a true
 heart in fulness of faith, having our hearts sprinkled
 from an evil conscience, and our body washed with
 23 pure water: let us hold fast the confession of our hope
 24 that it waver not; for he is faithful that promised: and
 let us consider one another to provoke unto love and
 25 good works; not forsaking the assembling of ourselves
 together, as the custom of some is, but exhorting *one*

another; and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgement, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law dieth without compassion on *the word of two*
29 or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
30 For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one.
35 Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.

37 For yet a very little while,
He that cometh shall come, and shall not tarry.
38 But my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.

39 But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

11 Now faith is the assurance of *things* hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous; God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith

- Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing *unto him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a *land* not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.
- 13 These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to return. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.
- 17 By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten *son*; *even he* to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even concerning things to come.
- 21 By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of

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- Israel; and gave commandment concerning his bones.
- 23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment.
- 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward.
- 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, 33 Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, 34 obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, 35 turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, 36 afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, 37 and the holes of the earth. And these all, having had witness borne to them through their faith, received not 38 the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.
- 12 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 39 looking unto Jesus the author and perfecter of our

faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when thou art reproved of him;

For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there be any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears. For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If

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- even a beast touch the mountain, it shall be stoned;
21 and so fearful was the appearance, *that* Moses said, I
22 exceedingly fear and quake: but ye are come unto
mount Zion, and unto the city of the living God, the
heavenly Jerusalem, and to innumerable hosts of angels,
23 to the general assembly and church of the firstborn who
are enrolled in heaven, and to God the Judge of all,
24 and to the spirits of just men made perfect, and to
Jesus the mediator of a new covenant, and to the blood
of sprinkling that speaketh better than *that of* Abel.
25 See that ye refuse not him that speaketh. For if they
escaped not, when they refused him that warned *them*
on earth, much more *shall not we escape*, who turn away
26 from him that *warneth* from heaven: whose voice then
shook the earth: but now he hath promised, saying,
Yet once more will I make to tremble not the earth
27 only, but also the heaven. And this *word*, Yet once
more, signifieth the removing of those things that are
shaken, as of things that have been made, that those
28 things which are not shaken may remain. Wherefore,
receiving a kingdom that cannot be shaken, let us have
grace, whereby we may offer service well-pleasing to
29 God with reverence and awe: for our God is a consum-
ing fire.
- 13 Let love of the brethren continue. Forget not to
shew love unto strangers: for thereby some have enter-
3 tained angels unawares. Remember them that are in
bonds, as bound with them; them that are evil entreat-
4 ed, as being yourselves also in the body. *Let* marriage
be had in honour among all, and *let* the bed *be* undefiled:
5 for fornicators and adulterers God will judge. Be ye
free from the love of money; content with such things
as ye have: for himself hath said, I will in no wise fail
6 thee, neither will I in any wise forsake thee. So that
with good courage we say,
The Lord is my helper; I will not fear:
What shall man do unto me?
- 7 Remember them that had the rule over you, which
spake unto you the word of God; and considering the
8 issue of their life, imitate their faith. Jesus Christ *is*
9 the same yesterday ~~and to-day~~, *yea*, and for ever. Be
not carried away by divers and strange teachings: for it
is good that the heart be established by grace; not by
meats, wherein they that occupied themselves were not
10 profited. We have an altar, whereof they have no
11 right to eat which serve the tabernacle. For the bodies
of those beasts, whose blood is brought into the holy

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- place by the high priest *as an offering* for sin, are burned
12 without the camp. Wherefore Jesus also, that he might
sanctify the people through his own blood, suffered
13 without the gate. Let us therefore go forth unto him
14 without the camp, bearing his reproach. For we have
not here an abiding city, but we seek after *the city* which
15 is to come. Through him then let us offer up a sacrifice
of praise to God continually, that is, the fruit of lips
16 which make confession to his name. But to do good
and to communicate forget not: for with such sacrifices
17 God is well pleased. Obey them that have the rule
over you, and submit *to them*: for they watch in behalf
of your souls, as they that shall give account; that they
may do this with joy, and not with grief: for this *were*
unprofitable for you.
18 Pray for us: for we are persuaded that we have a good
19 conscience, desiring to live honestly in all things. And
I exhort *you* the more exceedingly to do this, that I may
be restored to you the sooner.
20 Now the God of peace, who brought again from the
dead the great shepherd of the sheep with the blood of
21 the eternal covenant, *even* our Lord Jesus, make you
perfect in every good thing to do his will, working in
us that which is well-pleasing in his sight, through Jesus
Christ; to whom *be* the glory for ever and ever. Amen.
22 But I exhort you, brethren, bear with the word of
exhortation: for I have written unto you in few words.
23 Know ye that our brother Timothy hath been set at lib-
erty; with whom, if he come shortly, I will see you.
24 Salute all them that have the rule over you, and all
the saints. They of Italy salute you.
25 Grace be with you all. Amen.

THE GENERAL EPISTLE OF

JAMES.

- 1 JAMES, a servant of God and of the Lord Jesus Christ,
to the twelve tribes which are of the Dispersion, greet-
ing.
2 Count it all joy, my brethren, when ye fall into
3 manifold temptations; knowing that the proof of your
4 faith worketh patience. And let patience have its per-

fect work, that ye may be perfect and entire, lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; 8 a double-minded man, unstable in all his ways.

9 But let the brother of low degree glory in his high estate: and the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

12 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death. Be not deceived, my beloved brethren. Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, 18 neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

19 Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. 21 Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be 26 blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but

- 27 deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.
- 2 My brethren, hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor
- 3 man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou
- 4 there, or sit under my footstool; are ye not divided in your own mind, and become judges with evil thoughts?
- 5 Harken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that
- 6 love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? Do not they blaspheme the
- 7 honourable name by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture,
- 9 Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall
- 10 keep the whole law, and yet stumble in one *point*, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not
- 11 commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men
- 12 that are to be judged by a law of liberty. For judgement *is* without mercy to him that hath shewed no mercy: mercy glorieth against judgement.
- 14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?
- 15 If a brother or sister be naked, and in lack of daily
- 16 food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things
- 17 needful to the body; what doth it profit? Even so
- 18 faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from *thy* works, and I by my works
- 19 will shew thee *my* faith. Thou believest that God is one; thou doest well: the devils also believe, and shudder. But wilt thou know, O vain man, that faith apart
- 20 from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son
- 22 upon the altar? Thou seest that faith wrought with his

23 works, and by works was faith made perfect; and the
 scripture was fulfilled which saith, And Abraham
 believed God, and it was reckoned unto him for right-
 24 eousness; and he was called the friend of God. Ye see
 that by works a man is justified, and not only by faith.
 25 And in like manner was not also Rahab the harlot jus-
 tified by works, in that she received the messengers, and
 26 sent them out another way? For as the body apart
 from the spirit is dead, even so faith apart from works
 is dead.

3 Be not many teachers, my brethren, knowing that we
 2 shall receive heavier judgement. For in many things
 we all stumble. If any stumbleth not in word, the
 same is a perfect man, able to bridle the whole body
 3 also. Now if we put the horses' bridles into their
 mouths, that they may obey us, we turn about their
 4 whole body also. Behold, the ships also, though they
 are so great, and are driven by rough winds, are yet
 turned about by a very small rudder, whither the im-
 5 pulse of the steersman willeth. So the tongue also is a
 little member, and boasteth great things. Behold, how
 6 much wood is kindled by how small a fire! And the
 tongue is a fire: the world of iniquity among our mem-
 bers is the tongue, which defileth the whole body, and
 setteth on fire the wheel of nature, and is set on fire by
 7 hell. For every kind of beasts and birds, of creeping
 things and things in the sea, is tamed, and hath been
 8 tamed by mankind: but the tongue can no man tame;
 9 *it is a restless evil, it is full of deadly poison.* There-
 with bless we the Lord and Father; and therewith curse
 10 we men, which are made after the likeness of God: out
 of the same mouth cometh forth blessing and cursing.
 11 My brethren, these things ought not so to be. Doth
 the fountain send forth from the same opening sweet
 12 *water* and bitter? can a fig tree, my brethren, yield
 olives, or a vine figs? neither *can* salt water, yield
 sweet.

13 Who is wise and understanding among you? let him
 shew by his good life his works in meekness of wisdom.
 14 But if ye have bitter jealousy and faction in your heart,
 15 glory not and lie not against the truth. This wisdom is
 not a *wisdom* that cometh down from above, but is
 16 earthly, sensual, devilish. For where jealousy and
 faction are, there is confusion and every vile deed.
 17 But the wisdom that is from above is first pure, then
 peaceable, gentle, easy to be intreated, full of mercy
 and good fruits, without variance, without hypocrisy.

- 18 And the fruit of righteousness is sown in peace for them that make peace.
- 4 Whence *come* wars and whence *come* fightings among you? *come* they not hence, *even* of your pleasures that
- 2 war in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have
- 3 not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures.
- 4 Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God.
- 5 Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying? But he giveth more grace.
- 6 Wherefore *the scripture* saith, God resisteth the proud, but
- 7 giveth grace to the humble. Be subject therefore unto God; but resist the devil, and he will flee from you.
- 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts,
- 9 ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
- 10 Humble yourselves in the sight of the Lord, and he shall exalt you.
- 11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law,
- 12 but a judge. One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?
- 13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and
- 14 get gain; whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away.
- 15 For that ye ought to say, If the Lord will, we shall
- 16 both live, and do this or that. But now ye glory in
- 17 your vauntings; all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.
- 5 Go to now, ye rich, weep and howl for your miseries
- 2 that are coming upon you. Your riches are corrupted,
- 3 and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire.
- 4 Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields,

- which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the
5 ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous *one*; he doth not resist you.
- 7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until
8 it receive the early and latter rain. Be ye also patient: stablish your hearts: for the coming of the
9 Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge
10 standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who
11 spake in the name of the Lord. Behold, we call them blessed which endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.
- 13 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgement.
- 13 Is any among you suffering? let him pray. Is any
14 cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of
15 the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have
16 committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a
17 righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the
18 earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.
- 19 My brethren, if any among you do err from the truth,
20 and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

THE FIRST EPISTLE GENERAL OF
PETER.

- 1 PETER, an apostle of Jesus Christ, to the elect who
are sojourners of the Dispersion in Pontus, Galatia,
- 2 Cappadocia, Asia, and Bithynia, according to the fore-
knowledge of God the Father, in sanctification of the
Spirit, unto obedience and sprinkling of the blood of
Jesus Christ: Grace to you and peace be multiplied.
- 3 Blessed be the God and Father of our Lord Jesus
Christ, who according to his great mercy begat us again
unto a living hope by the resurrection of Jesus Christ
- 4 from the dead, unto an inheritance incorruptible, and
undefiled, and that fadeth not away, reserved in heaven
- 5 for you, who by the power of God are guarded through
faith unto a salvation ready to be revealed in the last
- 6 time. Wherein ye greatly rejoice, though now for a
little while, if need be, ye have been put to grief in
- 7 manifold temptations, that the proof of your faith, *being*
more precious than gold that perisheth though it is
proved by fire, might be found unto praise and glory and
- 8 honour at the revelation of Jesus Christ: whom not hav-
ing seen ye love; on whom, though now ye see him not,
yet believing, ye rejoice greatly with joy unspeakable
- 9 and full of glory: receiving the end of your faith, *even*
10 the salvation of *your* souls. Concerning which salvation
the prophets sought and searched diligently, who proph-
- 11 esied of the grace that *should come* unto you: search-
ing what *time* or what manner of time the Spirit of
Christ which was in them did point unto, when it testi-
fied beforehand the sufferings of Christ, and the glories
- 12 that should follow them. To whom it was revealed,
that not unto themselves, but unto you, did they minis-
ter these things, which now have been announced unto
you through them that preached the gospel unto you by
the Holy Ghost sent forth from heaven; which things
angels desire to look into.
- 13 Wherefore girding up the loins of your mind, be sober
and set your hope perfectly on the grace that is to be
- 14 brought unto you at the revelation of Jesus Christ; as
children of obedience, not fashioning yourselves ac-
cording to your former lusts in *the time* of your igno-
- 15 rance: but like as he which called you is holy, be ye

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- 16 yourselves also holy in all manner of living; because
17 it is written, Ye shall be holy; for I am holy. And
if ye call on him as Father, who without respect of
persons judgeth according to each man's work, pass
18 the time of your sojourning in fear: knowing that ye
were redeemed, not with corruptible things, with silver
or gold, from your vain manner of life handed down
19 from your fathers; but with precious blood, as of a
lamb without blemish and without spot, *even the blood*
20 of Christ: who was foreknown indeed before the founda-
tion of the world, but was manifested at the end of
21 the times for your sake, who through him are believ-
ers in God, which raised him from the dead, and gave
him glory; so that your faith and hope might be in God.
22 Seeing ye have purified your souls in your obedience to
the truth unto unfeigned love of the brethren, love one
23 another from the heart fervently: having been begotten
again, not of corruptible seed, but of incorruptible,
through the word of God, which liveth and abideth.

24 For,

All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:

- 25 But the word of the Lord abideth for ever.
And this is the word of good tidings which was preached
unto you.

- 2 Putting away therefore all wickedness, and all guile,
2 and hypocrisies, and envies, and all evil speakings, as
newborn babes, long for the spiritual milk which is
8 without guile, that ye may grow thereby unto salvation;
4 if ye have tasted that the Lord is gracious: unto whom
coming, a living stone, rejected indeed of men, but with
5 God elect, precious, ye also, as living stones, are built
up a spiritual house, to be a holy priesthood, to offer
up spiritual sacrifices, acceptable to God through Jesus
6 Christ. Because it is contained in scripture,

Behold, I lay in Zion a chief corner stone, elect,
precious:

And he that believeth on him shall not be put to
shame.

- 7 For you therefore which believe is the preciousness:
but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the corner;

8 and,

A stone of stumbling, and a rock of offence;
for they stumble at the word, being disobedient: **where-**

I. PETER.

- 9 unto also they were appointed. But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous
- 10 light: which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.
- 11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;
- 12 having your behaviour seemly among the Gentiles; that, whereia they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.
- 13 Be subject to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto
- 14 governors, as sent by him for vengeance on evil-doers
- 15 and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the
- 16 ignorance of foolish men: as free, and not using your freedom for a cloke of wickedness, but as bondservants
- 17 of God. Honour all men. Love the brotherhood. Fear God. Honour the king.
- 18 Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but also to the froward.
- 19 For this is acceptable, if for conscience toward God a
- 20 man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is acceptable
- 21 with God. For hercunto were ye called: because Christ also suffered for you, leaving you an example, that ye
- 22 should follow his steps: who did no sin, neither was
- 23 guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but
- 24 committed *himself* to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were
- 25 going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.
- 3 In like manner, ye wives, *be* in subjection to your own husbands; that, even if any clay not the word, they may without the word be gained by the behaviour
- 2 of their wives; beholding your chaste behaviour *coupled*
- 3 with fear. Whose *adornings* let it not be the outward adorning of plaiting the hair, and of wearing jewels of
- 4 gold, or of putting on apparel; but *let it be* the hidden

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- man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror.
- Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.
- Finally, *be ye all* likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For,
- He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile;
- And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
- For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.
- And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.
- Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the

I. PETER.

interrogation of a good conscience toward God, through
22 the resurrection of Jesus Christ; who is on the right
hand of God, having gone into heaven; angels and au-
thorities and powers being made subject unto him.

4 Forasmuch then as Christ suffered in the flesh, arm
ye yourselves also with the same mind; for he that hath
2 suffered in the flesh hath ceased from sin; that ye no
longer should live the rest of your time in the flesh to
3 the lusts of men, but to the will of God. For the time
past may suffice to have wrought the desire of the Gen-
tiles, and to have walked in lasciviousness, lusts, wine-
bibbings, revellings, carousings, and abominable idola-
4 tries: wherein they think it strange that ye run not with
them into the same excess of riot, speaking evil of *you*:
5 who shall give account to him that is ready to judge
6 the quick and the dead. For unto this end was the
gospel preached even to the dead, that they might be
judged according to men in the flesh, but live according
to God in the spirit.

7 But the end of all things is at hand: be ye therefore of
8 sound mind, and be sober unto prayer: above all things
being fervent in your love among yourselves; for love
9 covereth a multitude of sins: using hospitality one to
10 another without murmuring: according as each hath
received a gift, ministering it among yourselves, as
11 good stewards of the manifold grace of God; if any man
speaketh, *speaking* as it were oracles of God; if any man
ministereth, *ministering* as of the strength which God
supplieth: that in all things God may be glorified
through Jesus Christ, whose is the glory and the domin-
ion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery
trial among you, which cometh upon you to prove you,
13 as though a strange thing happened unto you: but inso-
much as ye are partakers of Christ's sufferings, rejoice;
that at the revelation of his glory also ye may rejoice
14 with exceeding joy. If ye are reproached for the name
of Christ, blessed *are ye*; because the *Spirit* of glory and
15 the Spirit of God resteth upon you. For let none of
you suffer as a murderer, or a thief, or an evil-doer, or
16 as a meddler in other men's matters: but if a *man*
suffer as a Christian, let him not be ashamed; but let
17 him glorify God in this name. For the time *is come*
for judgement to begin at the house of God: and if *it*
begin first at us, what *shall be* the end of them that obey
18 not the gospel of God? And if the righteous is scarcely
saved, where shall the ungodly and sinner appear?

II. PETER.

- 19 Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.
- 5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed:
- 2 Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a
- 3 ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the
- 4 flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth
- 5 not away. Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but
- 6 giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt
- 7 you in due time; casting all your anxiety upon him, because he careth for you. Be sober, be watchful:
- 8 your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand
- 9 stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.
- 10 And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen
- 11 you. To him be the dominion for ever and ever. Amen.
- 12 By Silvanus, our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast
- 13 therein. She that is in Babylon, elect together with
- 14 *you*, saluteth you; and so doth Mark my son. Salute one another with a kiss of love.
- Peace be unto you all that are in Christ.

THE SECOND EPISTLE GENERAL OF PETER.

- 1 SIMON Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in
- R. N. T.—13 885

II. PETER.

the righteousness of our God and Saviour Jesus Christ:
2 Grace to you and peace be multiplied in the knowledge
3 of God and of Jesus our Lord; seeing that his divine
power hath granted unto us all things that pertain unto
life and godliness, through the knowledge of him that
4 called us by his own glory and virtue; whereby he hath
granted unto us his precious and exceeding great prom-
ises; that through these ye may become partakers of the
divine nature, having escaped from the corruption that
5 is in the world by lust. Yea, and for this very cause
adding on your part all diligence, in your faith supply
6 virtue; and in *your* virtue knowledge; and in *your*
knowledge temperance; and in *your* temperance pa-
7 tience; and in *your* patience godliness; and in *your* god-
liness love of the brethren; and in *your* love of the
8 brethren love. For if these things are yours and
abound, they make you to be not idle nor unfruitful
9 unto the knowledge of our Lord Jesus Christ. For he
that lacketh these things is blind, seeing only what is
near, having forgotten the cleansing from his old sins.
10 Wherefore, brethren, give the more diligence to make
your calling and election sure: for if ye do these
11 things, ye shall never stumble: for thus shall be richly
supplied unto you the entrance into the eternal king-
dom of our Lord and Saviour Jesus Christ.
12 Wherefore I shall be ready always to put you in
remembrance of these things, though ye know them,
and are established in the truth which is with *you*.
13 And I think it right, as long as I am in this tabernacle,
14 to stir you up by putting you in remembrance; know-
ing that the putting off of my tabernacle cometh
swiftly, even as our Lord Jesus Christ signified unto
15 me. Yea, I will give diligence that at every time ye
may be able after my decease to call these things to
16 remembrance. For we did not follow cunningly de-
vised fables, when we made known unto you the power
and coming of our Lord Jesus Christ, but we were eye-
17 witnesses of his majesty. For he received from God
the Father honour and glory, when there came such a
voice to him from the excellent glory, This is my
18 beloved Son, in whom I am well pleased: and this
voice we *ourselves* heard come out of heaven, when we
19 were with him in the holy mount. And we have the
word of prophecy *made* more sure; whereunto ye do
well that ye take heed, as unto a lamp shining in a
dark place, until the day dawn, and the day-star arise
20 in your hearts: knowing this first, that no prophecy of

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- 21 scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost.
- 2 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgement; and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* lawless deeds): the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to rail at dignities: whereas angels, though greater in might and power, bring not a railing judgement against them before the Lord. But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, suffering wrong as the hire of wrong-doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their love-feasts while they feast with you; having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. These are springs without water, and mists

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driven by a storm; for whom the blackness of darkness
18 hath been reserved. For, uttering great swelling words
of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them
19 that live in error; promising them liberty, while they themselves are bondservants of corruption; for of whom
a man is overcome, of the same is he also brought into
20 bondage. For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse
21 with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment
22 delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

3 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere
2 mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and
8 Saviour through your apostles: knowing this first, that in the last days mockers shall come with mockery,
4 walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from
5 the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the
6 word of God; by which means the world that then was,
7 being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

8 But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand
9 years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but
10 that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and
11 the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what man-

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- ner of persons ought ye to be in *all* holy living and
12 godliness, looking for and earnestly desiring the coming
of the day of God, by reason of which the heavens
being on fire shall be dissolved, and the elements shall
13 melt with fervent heat? But, according to his promise,
we look for new heavens and a new earth, wherein
dwelleth righteousness.
14 Wherefore, beloved, seeing that ye look for these
things, give diligence that ye may be found in peace,
15 without spot and blameless in his sight. And account
that the longsuffering of our Lord is salvation; even as
our beloved brother Paul also, according to the wisdom
16 given to him, wrote unto you; as also in all *his* epistles,
speaking in them of these things; wherein are some
things hard to be understood, which the ignorant and
unstedfast wrest, as *they do* also the other scriptures,
17 unto their own destruction. Ye therefore, beloved,
knowing *these things* beforehand, beware lest, being
carried away with the error of the wicked, ye fall from
18 your own stedfastness. But grow in the grace and
knowledge of our Lord and Saviour Jesus Christ. To
him *be* the glory both now and for ever. Amen.
-

THE FIRST EPISTLE GENERAL OF JOHN.

- 1 THAT which was from the beginning, that which
we have heard, that which we have seen with our
eyes, that which we beheld, and our hands handled,
2 concerning the Word of life (and the life was mani-
fested, and we have seen, and bear witness, and
declare unto you the life, the eternal *life*, which was
3 with the Father, and was manifested unto us); that
which we have seen and heard declare we unto you
also, that ye also may have fellowship with us: yea,
and our fellowship is with the Father, and with his
4 Son Jesus Christ: and these things we write, that our
joy may be fulfilled,
5 And this is the message which we have heard from
him, and announce unto you, that God is light, and
6 in him is no darkness at all. If we say that we have
fellowship with him, and walk in the darkness, we lie,

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- 7 and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.
- 2 My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world. And hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.
- 7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard.
- 8 Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.
- 12 I write unto you, *my* little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father. I have written unto you, fathers, because ye know him which is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
- 16 For all that is in the world, the lust of the flesh, and the

- lust of the eyes, and the vainglory of life, is not of the
 17 Father, but is of the world. And the world passeth
 away, and the lust thereof: but he that doeth the will of
 God abideth for ever.
- 18 Little children, it is the last hour: and as ye heard
 that antichrist cometh, even now have there arisen many
 antichrists; whereby we know that it is the last hour.
- 19 They went out from us, but they were not of us; for if
 they had been of us, they would have continued with
 us: but *they went out*, that they might be made mani-
 20 fest how that they all are not of us. And ye have an
 anointing from the Holy One, and ye know all things.
- 21 I have not written unto you because ye know not the
 truth, but because ye know it, and because no lie is of
 22 the truth. Who is the liar but he that denieth that
 Jesus is the Christ? This is the antichrist, *even* he that
 23 denieth the Father and the Son. Whosoever denieth
 the Son, the same hath not the Father: he that confes-
 24 seth the Son hath the Father also. As for you, let that
 abide in you which ye heard from the beginning. If
 that which ye heard from the beginning abide in you,
 25 ye also shall abide in the Son, and in the Father. And
 this is the promise which he promised us, *even* the life
 26 eternal. These things have I written unto you concern-
 27 ing them that would lead you astray. And as for you,
 the anointing which ye received of him abideth in you,
 and ye need not that any one teach you; but as his
 anointing teacheth you concerning all things, and is
 true, and is no lie, and even as it taught you, ye abide
 28 in him. And now, *my* little children, abide in him;
 that, if he shall be manifested, we may have boldness,
 29 and not be ashamed before him at his coming. If ye
 know that he is righteous, ye know that every one also
 that doeth righteousness is begotten of him.
- 3 Behold what manner of love the Father hath be-
 stowed upon us, that we should be called children of
 God: and *such* we are. For this cause the world know-
 2 eth us not, because it knew him not. Beloved now are
 we children of God, and it is not yet made manifest
 what we shall be. We know that, if he shall be mani-
 fested, we shall be like him; for we shall see him even
 3 as he is. And every one that hath this hope *set* on him
 4 purifieth himself, even as he is pure. Every one that
 doeth sin doeth also lawlessness: and sin is lawlessness.
 5 And ye know that he was manifested to take away sins;
 6 and in him is no sin. Whosoever abideth in him sinneth
 not: whosoever sinneth hath not seen him, neither know-

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7 eth him. *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is
8 righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the
9 works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he
10 cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God,
11 neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we
12 should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.
13 Marvel not, brethren, if the world hateth you. We
14 know that we have passed out of death into life, because we love the brethren. He that loveth not abideth
15 in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding
16 in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for
17 the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide
18 in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth.
19 Hereby shall we know that we are of the truth, and
20 shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our
21 heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and
22 whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing
23 in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.
24 And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.
4 Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets
2 are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ
3 is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: this is the *spirit* of the antichrist, whereof ye have heard that it cometh;

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- 4 and now it is in the world already. Ye are of God, *my*
little children, and have overcome them: because greater
5 is he that is in you than he that is in the world. They
are of the world: therefore speak they *as* of the world.
6 and the world heareth them. We are of God: he that
knoweth God heareth us; he who is not of God heareth
us not. By this we know the spirit of truth, and the
spirit of error.
- 7 Beloved, let us love one another: for love is of God;
and every one that loveth is begotten of God, and know-
8 eth God. He that loveth not knoweth not God; for God
9 is love. Herein was the love of God manifested in us,
that God hath sent his only begotten Son into the world,
10 that we might live through him. Herein is love, not
that we loved God, but that he loved us, and sent his
11 Son *to be* the propitiation for our sins. Beloved, if God
12 so loved us, we also ought to love one another. No man
hath beheld God at any time; if we love one another,
13 God abideth in us, and his love is perfected in us: hereby
know we that we abide in him, and he in us, because
14 he hath given us of his Spirit. And we have beheld and
bear witness that the Father hath sent the Son *to be* the
15 Saviour of the world. Whosoever shall confess that
Jesus is the Son of God, God abideth in him, and he in
16 God. And we know and have believed the love which
God hath in us. God is love; and he that abideth in
17 love abideth in God, and God abideth in him. Herein
is love made perfect with us, that we may have bold-
ness in the day of judgement; because as he is, even so
18 are we in this world. There is no feat in love: but per-
fect love casteth out fear, because fear hath punishment;
19 and he that feareth is not made perfect in love. We
20 love, because he first loved us. If a man say, I love
God, and hateth his brother, he is a liar: for he that
loveth not his brother whom he hath seen, cannot love
21 God whom he hath not seen. And this commandment
have we from him, that he who loveth God love his
brother also.
- 5 Whosoever believeth that Jesus is the Christ is be-
gotten of God: and whosoever loveth him that begat
2 loveth him also that is begotten of him. Hereby we
know that we love the children of God, when we love
3 God, and do his commandments. For this is the love
of God, that we keep his commandments: and his com-
4 mandments are not grievous. For whatsoever is be-
gotten of God overcometh the world: and this is the
victory that hath overcome the world, *even* our faith.

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- 5 And who is he that overcometh the world, but he that
6 believeth that Jesus is the Son of God? This is he that
came by water and blood, *even* Jesus Christ; not with
the water only, but with the water and with the blood.
7 And it is the Spirit that beareth witness, because the
8 Spirit is the truth. For there are three who bear witness,
the Spirit, and the water, and the blood: and the
9 three agree in one. If we receive the witness of men,
the witness of God is greater: for the witness of God is
this, that he hath borne witness concerning his Son.
10 He that believeth on the Son of God hath the witness
in him: he that believeth not God hath made him a liar;
because he hath not believed in the witness that God
11 hath borne concerning his Son. And the witness is
this, that God gave unto us eternal life, and this life is
12 in his Son. He that hath the Son hath the life; he that
hath not the Son of God hath not the life.
13 These things have I written unto you, that ye may
know that ye have eternal life, *even* unto you that be-
14 lieve on the name of the Son of God. And this is the
boldness which we have toward him, that, if we ask
15 any thing according to his will, he heareth us: and if
we know that he heareth us whatsoever we ask, we
know that we have the petitions which we have asked
16 of him. If any man see his brother sinning a sin not
unto death, he shall ask, and *God* will give him life for
them that sin not unto death. There is a sin unto
death: not concerning this do I say that he should make
17 request. All unrighteousness is sin: and there is a sin
not unto death.
18 We know that whosoever is begotten of God sinneth
not; but he that was begotten of God keepeth him, and
19 the evil one toucheth him not. We know that we
are of God, and the whole world lieth in the evil one.
20 And we know that the Son of God is come, and hath
given us an understanding, that we know him that is
true, and we are in him that is true, *even* in his Son
Jesus Christ. This is the true God, and eternal life.
21 *My* little children, guard yourselves from idols.

THE SECOND EPISTLE OF

JOHN.

- 1 THE elder unto the elect lady and her children, whom
I love in truth; and not I only, but also all they that
2 know the truth; for the truth's sake which abideth in
3 us, and it shall be with us for ever: Grace, mercy,
peace shall be with us, from God the Father, and from
Jesus Christ, the Son of the Father, in truth and love.
- 4 I rejoyce greatly that I have found *certain* of thy
children walking in truth, even as we received com-
5 mandment from the Father. And now I beseech thee,
lady, not as though I wrote to thee a new command-
ment, but that which we had from the beginning, that
6 we love one another. And this is love, that we should
walk after his commandments. This is the command-
ment, even as ye heard from the beginning, that ye
7 should walk in it. For many deceivers are gone forth
into the world, *even* they that confess not that Jesus
Christ cometh in the flesh. This is the deceiver and
8 the antichrist. Look to yourselves, that ye lose not the
things which we have wrought, but that ye receive a
9 full reward. Whosoever goeth onward and abideth not
in the teaching of Christ, hath not God: he that abideth
in the teaching, the same hath both the Father and the
10 Son. If any one cometh unto you, and bringeth not
this teaching, receive him not into *your* house, and give
11 him no greeting: for he that giveth him greeting par-
taketh in his evil works.
- 12 Having many things to write unto you, I would not
write them with paper and ink: but I hope to come unto
you, and to speak face to face, that your joy may be
13 fulfilled. The children of thine elect sister salute thee.

THE THIRD EPISTLE OF

JOHN.

- 1 THE elder unto Gaius the beloved, whom I love in truth.
- 2 Beloved, I pray that in all things thou mayest prosper
3 and be in health, even as thy soul prospereth. For I rejoiced greatly, when brethren came and bare witness
4 unto thy truth, even as thou walkest in truth. Greater joy have I none than this, to hear of my children walking in the truth.
- 5 Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers
6 withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey
7 worthily of God: because that for the sake of the Name
8 they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth.
- 9 I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them,
10 receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of
11 the church. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God:
12 he that doeth evil hath not seen God. Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.
- 13 I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and pen: but I hope
14 shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

THE GENERAL EPISTLE OF

JUDE.

- 1 JUDAS, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the
- 2 Father, and kept for Jesus Christ: Mercy unto you and peace and love be multiplied.
- 3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the
- 4 saints. For there are certain men crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.
- 5 Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward
- 6 destroyed them that believed not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under
- 7 darkness unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.
- 8 Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. But Michael the archangel, when contending with the devil, *he disputed* about the body of Moses, durst not bring against him a railing judgement, but said,
- 10 The Lord rebuke thee. But these rail at whatsoever things they know not; and what they understand naturally, like the creatures without reason, in these things
- 11 are they destroyed. Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of
- 12 Korah. These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit,
- 13 twice dead, plucked up by the roots; wild waves of the

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sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for
14 ever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten
15 thousands of his holy ones, to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken
16 against him. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), shewing respect of persons for the sake of advantage.

17 But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus
18 Christ; how that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts.
19 These are they who make separations, sensual, having not the Spirit. But ye, beloved, building up yourselves
20 on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the
21 mercy of our Lord Jesus Christ unto eternal life. And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy
22 with fear; hating even the garment spotted by the flesh.
23 Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our
24 Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

THE REVELATION

OF

ST. JOHN THE DIVINE.

1 THE Revelation of Jesus Christ, which God gave him to shew unto his servants, *even* the things which must shortly come to pass: and he sent and signified it
2 by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus
3 Christ, *even* of all things that he saw. Blessed is he

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that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

- 4 JOHN to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and which is to come; and from the seven Spirits which
5 are before his throne; and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us,
6 and loosed us from our sins by his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion for ever
7 and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.
- 8 I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty.
- 9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the
10 word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great
11 voice, as of a trumpet saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and
12 unto Laodicea. And I turned to see the voice which spake with me. And having turned I saw seven golden
13 candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden
14 girdle. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of
15 fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of
16 many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in
17 his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.
19 Write therefore the things which thou sawest, and the

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things which are, and the things which shall come to
20 pass hereafter; the mystery of the seven stars which
thou sawest in my right hand, and the seven golden
candlesticks. The seven stars are the angels of the
seven churches; and the seven candlesticks are seven
churches.

2 To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in
his right hand, he that walketh in the midst of the seven
2 golden candlesticks: I know thy works, and thy toil
and patience, and that thou canst not bear evil men, and
didst try them which call themselves apostles, and they
3 are not, and didst find them false; and thou hast pa-
tience and didst bear for my name's sake, and hast not
4 grown weary. But I have *this* against thee, that thou
5 didst leave thy first love. Remember therefore from
whence thou art fallen, and repent, and do the first
works; or else I come to thee, and will move thy candle-
6 stick out of its place, except thou repent. But this thou
hast, that thou hatest the works of the Nicolaitans, which
7 I also hate. He that hath an ear, let him hear what the
Spirit saith to the churches. To him that overcometh,
to him will I give to eat of the tree of life, which is in
the Paradise of God.

8 And to the angel of the church in Smyrna write;

These things saith the first and the last, which was
9 dead, and lived *again*: I know thy tribulation, and thy
poverty (but thou art rich), and the blasphemy of them
which say they are Jews, and they are not, but are a
10 synagogue of Satan. Fear not the things which thou
art about to suffer: behold, the devil is about to cast
some of you into prison, that ye may be tried; and ye
shall have tribulation ten days. Be thou faithful unto
11 death, and I will give thee the crown of life. He that
hath an ear, let him hear what the Spirit saith to the
churches. He that overcometh shall not be hurt of the
second death.

12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp two-edged
13 sword: I know where thou dwellest, *even* where Satan's
throne is: and thou holdest fast my name, and didst not
deny my faith, even in the days of Antipas my witness,
my faithful one, who was killed among you, where
14 Satan dwelleth. But I have a few things against thee,
because thou hast there some that hold the teaching of
Balaam, who taught Balak to cast a stumblingblock
before the children of Israel, to eat things sacrificed to

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- 15 idols, and to commit fornication. So hast thou also
some that hold the teaching of the Nicolaitans in like
16 manner. Repent therefore; or else I come to thee
quickly, and I will make war against them with the
17 sword of my mouth. He that hath an ear, let him hear
what the Spirit saith to the churches. To him that
overcometh, to him will I give of the hidden manna,
and I will give him a white stone, and upon the stone a
new name written, which no one knoweth but he that
receiveth it.
- 18 And to the angel of the church in Thyatira write;
These things saith the Son of God, who hath his eyes
like a flame of fire, and his feet are like unto burnished
19 brass: I know thy works, and thy love and faith and
ministry and patience, and that thy last works are more
20 than the first. But I have *this* against thee, that thou
sufferest the woman Jezebel, which calleth herself a
prophetess; and she teacheth and seduceth my servants
to commit fornication, and to eat things sacrificed to
21 idols. And I gave her time that she should repent; and
22 she willeth not to repent of her fornication. Behold, I
do cast her into a bed, and them that commit adultery
with her into great tribulation, except they repent of
23 her works. And I will kill her children with death;
and all the churches shall know that I am he which
searcheth the reins and hearts: and I will give unto
24 each one of you according to your works. But to you
I say, to the rest that are in Thyatira, as many as have
not this teaching, which know not the deep things of
Satan, as they say; I cast upon you none other burden.
25 Howbeit that which ye have, hold fast till I come.
26 And he that overcometh, and he that keepeth my works
unto the end, to him will I give authority over the
27 nations: and he shall rule them with a rod of iron, as
the vessels of the potter are broken to shivers; as I also
28 have received of my Father: and I will give him the
29 morning star. He that hath an ear, let him hear what
the Spirit saith to the churches.
- 3 And to the angel of the church in Sardis write;
These things saith he that hath the seven Spirits of
God, and the seven stars: I know thy works, that thou
2 hast a name that thou livest, and thou art dead. Be
thou watchful, and stablish the things that remain,
which were ready to die: for I have found no works of
3 thine fulfilled before my God. Remember therefore
how thou hast received and didst hear; and keep *it*, and
repent. If therefore thou shalt not watch, I will come

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- as a thief, and thou shalt not know what hour I will
4 come upon thee. But thou hast a few names in Sardis
which did not defile their garments: and they shall walk
5 with me in white; for they are worthy. He that over-
cometh shall thus be arrayed in white garments; and I
will in no wise blot his name out of the book of life,
and I will confess his name before my Father, and
6 before his angels. He that hath an ear, let him hear
what the Spirit saith to the churches.
- 7 And to the angel of the church in Philadelphia write;
These things saith he that is holy, he that is true, he
that hath the key of David, he that openeth, and none
8 shall shut, and that shutteth, and none openeth: I know
thy works (behold, I have set before thee a door opened,
which none can shut), that thou hast a little power, and
didst keep my word, and didst not deny my name.
- 9 Behold, I give of the synagogue of Satan, of them
which say they are Jews, and they are not, but do lie;
behold, I will make them to come and worship before
10 thy feet, and to know that I have loved thee. Because
thou didst keep the word of my patience, I also will
keep thee from the hour of trial, that *hour* which is to
come upon the whole world, to try them that dwell
11 upon the earth. I come quickly: hold fast that which
12 thou hast, that no one take thy crown. He that over-
cometh, I will make him a pillar in the temple of my
God, and he shall go out thence no more: and I will
write upon him the name of my God, and the name of
the city of my God, the new Jerusalem, which cometh
down out of heaven from my God, and mine own new
13 name. He that hath an ear, let him hear what the Spirit
saith to the churches.
- 14 And to the angel of the church in Laodicea write;
These things saith the Amen, the faithful and true
15 witness, the beginning of the creation of God: I know
thy works, that thou art neither cold nor hot: I would
16 thou wert cold or hot. So because thou art lukewarm,
and neither hot nor cold, I will spew thee out of my
17 mouth. Because thou sayest, I am rich, and have
gotten riches, and have need of nothing; and knowest
not that thou art the wretched one and miserable and
18 poor and blind and naked: I counsel thee to buy of
me gold refined by fire, that thou mayest become rich;
and white garments, that thou mayest clothe thyself,
and *that* the shame of thy nakedness be not made
manifest; and eyesalve to anoint thine eyes, that thou
19 mayest see. As many as I love, I reprove and chasten:

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- 20 be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.
- 22 He that hath an ear, let him hear what the Spirit saith to the churches.
- 4 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must come to pass hereafter. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an emerald to look upon. And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.
- 7 And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle.
- 8 And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and which is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.
- 5 And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel pro-

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claiming with a great voice, Who is worthy to open the
8 book, and to loose the seals thereof? And no one in
the heaven, or on the earth, or under the earth, was
4 able to open the book, or to look thereon. And I wept
much, because no one was found worthy to open the
5 book, or to look thereon: and one of the elders saith
unto me, Weep not: behold, the Lion that is of the tribe
of Judah, the Root of David, hath overcome, to open
6 the book and the seven seals thereof. And I saw in the
midst of the throne and of the four living creatures,
and in the midst of the elders, a Lamb standing, as
though it had been slain, having seven horns, and seven
eyes, which are the seven Spirits of God, sent forth into
7 all the earth. And he came, and he taketh it out of the
8 right hand of him that sat on the throne. And when
he had taken the book, the four living creatures and
the four and twenty elders fell down before the Lamb,
having each one a harp, and golden bowls full of
9 incense, which are the prayers of the saints. And they
sing a new song, saying, Worthy art thou to take the
book, and to open the seals thereof: for thou wast slain,
and didst purchase unto God with thy blood *men* of
10 every tribe, and tongue, and people, and nation, and
madest them *to be* unto our God a kingdom and priests;
11 and they reign upon the earth. And I saw, and I heard
a voice of many angels round about the throne and the
living creatures and the elders; and the number of them
was ten thousand times ten thousand, and thousands of
12 thousands; saying with a great voice, Worthy is the
Lamb that hath been slain to receive the power, and
riches, and wisdom, and might, and honour, and glory,
13 and blessing. And every created thing which is in the
heaven, and on the earth, and under the earth, and on
the sea, and all things that are in them; heard I saying,
Unto him that sitteth on the throne, and unto the Lamb,
be the blessing, and the honour, and the glory, and the
dominion, for ever and ever. And the four living
14 creatures said, Amen. And the elders fell down and
worshipped.
6 And I saw when the Lamb opened one of the seven
seals, and I heard one of the four living creatures
2 saying as with a voice of thunder, Come. And I saw,
and behold, a white horse, and he that sat thereon had
a bow; and there was given unto him a crown: and he
came forth conquering, and to conquer.
8 And when he opened the second seal, I heard the
4 second living creature saying, Come, And another

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- horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.
- 5 And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine hurt thou not.
- 6 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.
- 7 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
- 8 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled.
- 9 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?
- 10 After this I saw four angels standing at the four

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corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

- 5 Of the tribe of Judah *were* sealed twelve thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
- 6 Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
- 7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
- 8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.

- 9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they?
- 14 And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hun-
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- ger no more, neither thirst any more; neither shall the
17 sun strike upon them, nor any heat: for the Lamb
which is in the midst of the throne shall be their shepherd,
and shall guide them unto fountains of waters of life:
and God shall wipe away every tear from their eyes.
- 8 And when he opened the seventh seal, there followed
a silence in heaven about the space of half an hour.
- 2 And I saw the seven angels which stand before God;
and there were given unto them seven trumpets.
- 3 And another angel came and stood over the altar,
having a golden censer; and there was given unto him
much incense, that he should add it unto the prayers of
all the saints upon the golden altar which was before the
4 throne. And the smoke of the incense, with the
prayers of the saints, went up before God out of the
5 angel's hand. And the angel taketh the censer; and he
filled it with the fire of the altar, and cast it upon the
earth: and there followed thunders, and voices, and
lightnings, and an earthquake.
- 6 And the seven angels which had the seven trumpets
prepared themselves to sound.
- 7 And the first sounded, and there followed hail and
fire, mingled with blood, and they were cast upon the
earth: and the third part of the earth was burnt up,
and the third part of the tree was burnt up, and all green
grass was burnt up.
- 8 And the second angel sounded, and as it were a great
mountain burning with fire was cast into the sea: and
9 the third part of the sea became blood; and there died
the third part of the creatures which were in the sea,
even they that had life; and the third part of the ships
was destroyed.
- 10 And the third angel sounded, and there fell from
heaven a great star, burning as a torch, and it fell upon
the third part of the rivers, and upon the fountains of
11 the waters; and the name of the star is called Worm-
wood: and the third part of the waters became worm-
wood; and many men died of the waters, because they
were made bitter.
- 12 And the fourth angel sounded, and the third part of
the sun was smitten, and the third part of the moon,
and the third part of the stars; that the third part of
them should be darkened, and the day should not
shine for the third part of it, and the night in like
manner.
- 13 And I saw, and I heard an eagle, flying in mid

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heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

- 9 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to
2 him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the
3 pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of
4 the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have
5 not the seal of God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man.
6 And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death
7 fleeth from them. And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were
8 as men's faces. And they had hair as the hair of
9 women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of
10 chariots, of many horses rushing to war. And they have tails like unto scorpions, and stings; and in their
11 tails is their power to hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name Apollyon.
- 12 The first Woe is past: behold, there come yet two Woes hereafter.
- 13 And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God,
14 one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great
15 river Euphrates. And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of
16 men. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard
17 the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates

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as of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and
18 brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brim-
19 stone, which proceeded out of their mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads;
20 and with them they do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither
21 see, nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and
3 his left upon the earth; and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders
4 uttered their voices. And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which
5 the seven thunders uttered, and write them not. And the angel which I saw standing upon the sea and upon
6 the earth lifted up his right hand to heaven, and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time
7 no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he
8 declared to his servants the prophets. And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and
9 upon the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be
10 sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was

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- 11 made bitter. And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.
- 11 And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot 3 forty and two months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.
- 4 These are the two olive trees and the two candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome 8 them, and kill them. And their dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do *men* look upon their dead bodies three days and a half, and suffer not their dead 10 bodies to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.
- 11 And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld 12 them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld 13 them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.
- 14 The second Woe is past: behold, the third Woe cometh quickly.
- 15 And the seventh angel sounded; and there followed

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- great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of
16 his Christ: and he shall reign for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God,
17 saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy
18 great power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.
- 19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.
- 12 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and
2 upon her head a crown of twelve stars; and she was with child: and she crieth out, travailling in birth, and
3 in pain to be delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven
4 diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour
5 her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne.
- 6 And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.
- 7 And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon
8 warred and his angels; and they prevailed not, neither
9 was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his
10 angels were cast down with him. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and

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11 night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; 12 and they loved not their life even unto death. Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought 14 forth the man *child*. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth after the 15 woman water as a river, that he might cause her to be carried away by the stream. And the earth helped the 16 woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. 17 And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony 18 of Jesus: and he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten 1 dems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the 2 mouth of a lion: and the dragon gave him his power, 3 and his throne, and great authority. And *I saw* one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth won- 4 dered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? 5 and who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and 6 two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, 7 *even* them that dwell in the heaven. And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every 8 tribe and people and tongue and nation. And all that dwell on the earth shall worship him, *every one* whose name hath not been written in the book of life of the Lamb that 9 hath been slain from the foundation of the world. If 10 any man hath an ear, let him hear. If any man *is* for

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- captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.
- 11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as
12 a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose
13 death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of
14 heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke
15 of the sword, and lived. And it was given *unto him* to give breath to it, *even* to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should
16 be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or
17 upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, *even* the name
18 of the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six.
- 14 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his
2 Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was as the voice* of harpers harping with their
3 harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that
4 had been purchased out of the earth. These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the
5 Lamb. And in their mouth was found no lie: they are without blemish.
- 6 And I saw another angel flying in mid heaven, having

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- an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue
- 7 and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.
- 8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.
- 9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead,
- 10 or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the
- 11 presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image,
- 12 and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.
- 13 And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.
- 14 And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp
- 15 sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is over-ripe. And
- 16 he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.
- 17 And another angel came out from the temple which is
- 18 in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her
- 19 grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great *winepress*, of the
- 20 wrath of God. And the winepress was trodden without the city, and there came out blood from the

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- winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.
- 15 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are the last*, for in them is finished the wrath of God.
- 2 And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing
- 3 by the glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy
- 4 ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.
- 5 And after these things I saw, and the temple of the
- 6 tabernacle of the testimony in heaven was opened; and there came out from the temple the seven angels that had the seven plagues, arrayed with *precious* stone, pure and bright, and girt about their breasts with golden
- 7 girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of
- 8 God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power: and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.
- 16 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.
- 2 And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.
- 3 And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, *even* the things that were in the sea.
- 4 And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood.
- 5 And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One,
- 6 because thou didst thus judge: for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements.

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- 8 And the fourth poured out his bowl upon the sun;
9 and it was given unto it to scorch men with fire. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.
- 10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they
11 gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.
- 12 And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the
13 kings that *come* from the sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,
14 three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty.
- 15 (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and
16 they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon.
- 17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple,
18 from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty.
- 19 And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the
20 cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not
21 found. And great hail, *every* stone about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.
- 17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot that
2 sitteth upon many waters: with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.
3 tion. And he carried me away in the Spirit into a wil-

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derness: and I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

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18 After these things I saw another angel coming down
 out of heaven, having great authority; and the earth was
 2 lightened with his glory. And he cried with a mighty
 voice, saying, Fallen, fallen is Babylon the great, and
 is become a habitation of devils, and a hold of every
 unclean spirit, and a hold of every unclean and hateful
 3 bird. For by the wine of the wrath of her fornication
 all the nations are fallen; and the kings of the earth
 committed fornication with her, and the merchants of
 the earth waxed rich by the power of her wantonness.
 4 And I heard another voice from heaven, saying, Come
 forth, my people, out of her, that ye have no fellowship
 with her sins, and that ye receive not of her plagues:
 5 for her sins have reached even unto heaven, and God
 6 hath remembered her iniquities. Render unto her even
 as she rendered, and double *unto her* the double accord-
 ing to her works: in the cup which she mingled, mingle
 7 unto her double. How much soever she glorified her-
 self, and waxed wanton, so much give her of torment
 and mourning; for she saith in her heart, I sit a queen,
 and am no widow, and shall in no wise see mourning.
 8 Therefore in one day shall her plagues come, death, and
 mourning, and famine; and she shall be utterly
 burned with fire; for strong is the Lord God which
 9 judged her. And the kings of the earth, who commit-
 ted fornication and lived wantonly with her, shall weep
 and wail over her, when they look upon the smoke of
 10 her burning, standing afar off for the fear of her torment,
 saying, Woe, woe, the great city, Babylon, the strong
 11 city! for in one hour is thy judgement come. And the
 merchants of the earth weep and mourn over her, for
 12 no man buyeth their merchandise any more; merchan-
 dise of gold, and silver, and precious stone, and pearls,
 and fine linen, and purple, and silk, and scarlet; and all
 thyne wood, and every vessel of ivory, and every vessel
 made of most precious wood, and of brass, and iron,
 13 and marble; and cinnamon, and spice, and incense, and
 ointment, and frankincense, and wine, and oil, and fine
 flour, and wheat, and cattle, and sheep; and *merchandise*
 of horses and chariots and slaves; and souls of men.
 14 And the fruits which thy soul lusted after are gone from
 thee, and all things that were dainty and sumptuous are
 perished from thee, and *men* shall find them no more at
 15 all. The merchants of these things, who were made
 rich by her, shall stand afar off for the fear of her tor-
 16 ment, weeping and mourning; saying, Woe, woe, the
 great city, she that was arrayed in fine linen and purple

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- and scarlet, and decked with gold and precious stone
17 and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their
18 living by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What city is like
19 the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one
20 hour is she made desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.
- 21 And a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down,
22 and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more
23 at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with
24 thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.
- 19 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: for true
2 and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they say, Hallelujah. And her smoke goeth up for ever and ever.
4 And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and
6 the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the
7 Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife

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- 8 hath made herself ready. And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the
- 9 saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God.
- 10 And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
- 11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make
- 12 war. And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written,
- 13 which no one knoweth but he himself. And he *is* arrayed in a garment sprinkled with blood: and his name
- 14 is called The Word of God. And the armies which are in heaven followed him upon white horses, clothed in
- 15 fine linen, white *and* pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath
- 16 of Almighty God. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great
- 18 supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.
- 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him
- 20 that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive
- 21 into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.
- 20 And I saw an angel coming down out of heaven,

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- having the key of the abyss and a great chain in his
2 hand. And he laid hold on the dragon, the old serpent,
which is the Devil and Satan, and bound him for a
3 thousand years, and cast him into the abyss, and shut
it, and sealed it over him, that he should deceive the
nations no more, until the thousand years should be
finished: after this he must be loosed for a little time.
4 And I saw thrones, and they sat upon them, and
judgement was given unto them: and *I saw* the souls of
them that had been beheaded for the testimony of Jesus,
and for the word of God, and such as worshipped not
the beast, neither his image, and received not the mark
upon their forehead and upon their hand; and they
5 lived, and reigned with Christ a thousand years. The
rest of the dead lived not until the thousand years
should be finished. This is the first resurrection.
6 Blessed and holy is he that hath part in the first resur-
rection: over these the second death hath no power; but
they shall be priests of God and of Christ, and shall
reign with him a thousand years.
7 And when the thousand years are finished, Satan
8 shall be loosed out of his prison, and shall come forth
to deceive the nations which are in the four corners of
the earth, Gog and Magog, to gather them together to
the war: the number of whom is as the sand of the sea.
9 And they went up over the breadth of the earth, and
compassed the camp of the saints about, and the be-
loved city: and fire came down out of heaven, and
10 devoured them. And the devil that deceived them was
cast into the lake of fire and brimstone, where are also
the beast and the false prophet; and they shall be tor-
mented day and night for ever and ever.
11 And I saw a great white throne, and him that sat
upon it, from whose face the earth and the heaven fled
12 away; and there was found no place for them. And I
saw the dead, the great and the small, standing before
the throne; and books were opened: and another book
was opened, which is *the book of life*: and the dead were
judged out of the things which were written in the
13 books, according to their works. And the sea gave up
the dead which were in it; and death and Hades gave
up the dead which were in them: and they were judged
14 every man according to their works. And death and
Hades were cast into the lake of fire. This is the second
15 death, *even* the lake of fire. And if any was not
found written in the book of life, he was cast into the
lake of fire.

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- 21 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.
- 9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.
- 15 And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and

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- forty and four cubits, *according to the measure of a man,*
 18 that is, of an angel. And the building of the wall there-
 of was jasper: and the city was pure gold, like unto pure
 19 glass. The foundations of the wall of the city were
 adorned with all manner of precious stones. The first
 foundation was jasper; the second, sapphire; the third,
 20 chalcedony; the fourth, emerald; the fifth, sardonyx;
 the sixth, sardius; the seventh, chrysolite; the eighth,
 beryl; the ninth, topaz; the tenth, chrysoprass; the
 21 eleventh, jacinth; the twelfth, amethyst. And the
 twelve gates were twelve pearls; each one of the several
 gates was of one pearl: and the street of the city was
 22 pure gold, as it were transparent glass. And I saw no
 temple therein: for the Lord God the Almighty, and
 23 the Lamb, are the temple thereof. And the city hath
 no need of the sun, neither of the moon, to shine upon
 it: for the glory of God did lighten it, and the lamp
 24 thereof *is* the Lamb. And the nations shall walk
 amidst the light thereof: and the kings of the earth do
 25 bring their glory into it. And the gates thereof shall in
 no wise be shut by day (for there shall be no night there):
 26 and they shall bring the glory and the honour of the
 27 nations into it: and there shall in no wise enter into it
 any thing unclean, or he that maketh an abomination
 and a lie: but only they which are written in the Lamb's
 22 book of life. And he shewed me a river of water of
 life, bright as crystal, proceeding out of the throne of
 God and of the Lamb, in the midst of the street
 2 thereof. And on this side of the river and on that was
 the tree of life, bearing twelve *manner of* fruits, yield-
 ing its fruit every month: and the leaves of the tree
 3 were for the healing of the nations. And there shall be
 no curse any more: and the throne of God and of the
 Lamb shall be therein: and his servants shall do him
 4 service; and they shall see his face; and his name *shall*
 5 *be* on their foreheads. And there shall be night no
 more; and they need no light of lamp, neither light of
 sun; for the Lord God shall give them light: and they
 shall reign for ever and ever.
 6 And he said unto me, These words are faithful and
 true: and the Lord, the God of the spirits of the proph-
 ets, sent his angel to shew unto his servants the things
 7 which must shortly come to pass. And behold, I come
 quickly. Blessed is he that keepeth the words of the
 prophecy of this book.
 8 And I John am he that heard and saw these things.
 And when I heard and saw, I fell down to worship

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- before the feet of the angel which shewed me these
9 things. And he saith unto me, See thou do it not: I
am a fellow-servant with thee and with thy brethren
the prophets, and with them which keep the words of
this book: worship God.
- 10 And he saith unto me, Seal not up the words of the
11 prophecy of this book; for the time is at hand. He that
is unrighteous, let him do unrighteousness still: and he
that is filthy, let him be made filthy still: and he that
is righteous, let him do righteousness still: and he that
12 is holy, let him be made holy still. Behold, I come
quickly; and my reward is with me, to render to each
13 man according as his work is. I am the Alpha and
Omega, the first and the last, the beginning and the
14 end. Blessed are they that wash their robes, that they
may have the right to come to the tree of life, and may en-
15 ter in by the gates into the city. Without are the dogs,
and the sorcerers, and the fornicators, and the mur-
derers, and the idolaters, and every one that loveth and
maketh a lie.
- 16 I Jesus have sent mine angel to testify unto you these
things for the churches. I am the root and the off-
spring of David, the bright, the morning star.
- 17 And the Spirit and the bride say, Come. And he that
heareth, let him say, Come. And he that is athirst,
let him come: he that will, let him take the water of life
freely.
- 18 I testify unto every man that heareth the words of the
prophecy of this book, If any man shall add unto them,
God shall add unto him the plagues which are written
19 in this book: and if any man shall take away from the
words of the book of this prophecy, God shall take
away his part from the tree of life, and out of the holy
city, which are written in this book.
- 20 He which testifieth these things saith, Yea: I come
quickly. Amen: come, Lord Jesus.
- 21 The grace of the Lord Jesus be with the saints.
Amen.

List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page 8.

CLASSES OF PASSAGES.

- I. Strike out "S." (i.e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xlii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων*, *δαίμονιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
- IX. After "baptize" let the marg. "Or, in" and the text "with" exchange places.
- X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15-17.
- XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "steadfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let *ἀσφαίριον* (Matt. x. 29; Luke xii. 6) be translated "penny," and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, God and the Father" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, God and our Father";

APPENDIX.

- viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; III. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*", viz. in Rev. i. 6.
- XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

- III. 7 Against "to his baptism" add marg. Or, *for baptism*
 10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.
- VI. 11 Let the marg. read Gr. *our bread for the coming day, or our needful bread.* So in Luke xi. 8.
 27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.
- VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"
- IX. 6, 8 For "power" read "authority" (see marg. *) So in Mark ii. 10; Luke v. 24.
- X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.
- XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [Comp. John iv. 22.]
 31 "unto men" strike out the marg.
- XIX. 14 For "of such is" read "to such belongeth" with marg. Or, *of such is* So in Mark x. 14; Luke xviii. 16.
- XX. 1 For "that is" read "that was"
- XXII. 23 For marg. * read "Many ancient authorities read *saying.*"
- XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."
 23 For "judgement" read "justice" So in Luke xi. 42.
- XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.
- XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

- II. 4, 9, 11, 12 "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.
- VII. 4 For "wash" read "bathe" [Comp. Luke xi. 38.]
- X. 13 For "brought" read "were bringing" So in Luke xviii. 15.
 23 "and they that followed" etc. omit the marg.
 45 For "For verily" etc. read "For the Son of man also" etc.
- XI. 24 For "have received" read "receive" with marg. Gr. *received.*
- XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg. * So in John xii. 8.

LUKE.

- I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.
- 70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.
- H. 24 For "and rising up" read "and the rising"
- 27 For "even for" read "even unto"
- III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse any one wrongfully" and omit marg. *

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- 20 For "added yet this above all" read "added this also to them all"
- IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.
- VI. 16 For "was the traitor" read "became a traitor"
- VIII. 8 For "Chuza" read "Chuzas"
- 29 For "commanded" read "was commanding"
- 33 For "were choked" read "were drowned"
- IX. 12 For "victuals" read "provisions"
- 18 For "alone" read "apart"
- 46 For "should be greatest" read "was the greatest"
- XI. 36 For "washed" read "bathed himself" [Comp. Mark vii. 4.]
- XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)
- XIII. 32 "I am perfected" add marg. Or, *I end my course.*
- XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)
- XVII. 6 Read "If ye had faith" etc. and "it would obey you."
- 11 For "through the midst of" read "along the borders of" and substitute the present text for marg. 4
- XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*
- 7 For "and he" etc. read "and yet he" etc. with the marg. Or, *and is he slow to punish on their behalf?*
- XIX. 29 For "the mount of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.
- 42 "day" add marg. Some ancient authorities read *thy day.*
- "peace" add marg. Some ancient authorities read *thy peace.*
- XX. 20 "rule" add marg. Or, *ruling power*
- XXII. 24 For "is accounted" read "was accounted"
- 70 For "Ye say that I am" read "Ye say it, for I am" and substitute the text for the marg.
- XXIII. 2 "Christ a king" omit the marg.
- 15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*
- 23 For "instant" read "urgent"
- 46 Let margin and text exchange places.
- XXIV. 30 Read "he took the bread and blessed; and breaking it he gave to them"
- 36 For "reasonings" read "questionings"

JOHN.

- I. 2, 10, 17 Substitute the marginal rendering for the text.
- II. 17 For "The zeal of thine house" read "Zeal for thy house"
- III. 20 For "ill" read "evil" So in v. 29.
- 29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," xiv.]
- V. 27 Substitute the marginal rendering for the text.
- VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet.*
- 21, 23 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.
- 23 "a man every whit whole" add marg. Gr. *a whole man sound.*
- 36 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly.*)

APPENDIX

- VIII. 24, 28 "I am he" omit marg.¹ (and the corresponding portion of marg.⁴) So in xiii. 19.
 28 Substitute for the present marg.³ Or, *Altogether that which I also speak unto you*
 26 "unto the world" omit marg.³ "Gr. into."
 44 For "stood" read "standeth" and omit marg.³
 52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]
 58 For "was" read "was born" and omit marg.⁶
 X. 8 "before me" add marg. Some ancient authorities omit *before me*.
 XII. 43 For "the glory of men . . . the glory of God" read "the glory *that is of men . . . the glory that is of God*"
 XIV. 1 Let marg.⁴ and the text exchange places.
 14 For "shall ask me any thing" read "shall ask any thing" and let marg.⁴ read *Many ancient authorities add me*.
 XVI. 25, 29 For "proverbs" read "dark sayings"
 XVII. 24 For "I will" read "I desire"
 XVIII. 37 For "Thou sayest that" etc. read "Thou sayest it, for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]
 XXI. 7 "was naked" add marg. Or, *had on his under garment only*

ACTS OF THE APOSTLES.

- II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.
 III. 21 For "since the world began" read "from of old"
 VIII. 16 For "he was fallen" read "it was fallen"
 XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners*."
 XIV. 9 "made whole" omit marg.¹
 XV. 18 For "from the beginning of the world" read "from of old"
 28 For "The apostles and the elder brethren," read "The apostles and the elders, brethren," and put the present text into the marg.
 XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.
 XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i.e. officers having charge of festivals in the Roman province of Asia.)
 XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read God.)
 XXI. 10 For "many days" read "some days"
 XXIII. 30 "against the man" etc. add marg. *Many ancient authorities read against the man on their part, I sent him to thee, charging etc.*
 35 For "hear thy cause" read "hear thee fully"
 XXIV. 17 For "many years" read "some years"
 XXV. 8 For "laying wait" read "laying a plot"
 XXVI. 28 "With but" etc. add marg. Or, *In a little time*
 29 "whether with little" etc. add marg. Or, *both in little and in great, i.e. in all respects*
 XXVII. 37 Omit marg.²

ROMANS.

- I. 17 For "by faith" read "from faith" and omit the marg.
 18 For "hold down" read "hinder"

APPENDIX

- II. 12 "have sinned" add marg. Gr. *sinned*.
- 13 For "a law" read "the law"
- 14 For "which have no" read "that have not the"
- For "having no" read "not having the"
- 14, 15 Enclose in a parenthesis.
- 15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing them one with another*
- 18 In marg. ² for "provest" read "dost distinguish"
- 22 Omit the marg.
- III. 9 For "in worse case" read "better" and omit the marg.
- 21 Begin a paragraph.
- 23 "have sinned" add marg. Gr. *sinned*.
- 25 "set forth" omit marg. ² ("purposed")
- For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg. ¹
- 31 Make a paragraph of verse 31.
- IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.
- V. 1 For "let us have" read "we have" and in marg. ⁴ read Many ancient authorities read *let us have*. So in verses 2, 3 for "let us" read "we" (twice).
- 7 Omit marg. ² ("that which is good")
- VI. 7 "justified" add marg. Or, *released*
- VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"
- VIII. 3 Let marg. ¹⁰ ("and for sin") and the text exchange places.
- 5, 6, 9, 13 For "spirit" read "Spirit"
- 13 For "mortify" read "put to death" and omit marg. ³
- 24 For "by" read "in" (with marg. Or, *by*)
- 26 For "himself" read "itself"
- 34 For "shall condemn" read "condemneth"
- IX. 5 For marg. ³ read Or, *flesh: he who is over all, God, be blessed for ever*
- 22 "willing" add marg. Or, *although willing*
- XI. 11 Begin the paragraph here instead of at ver. 13.
- XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason*
- 6 Omit marg. ⁹ ("the faith")
- 19 Let marg. ³ ("the wrath of God") and the text exchange places.

1 CORINTHIANS.

- I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.
- 19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"
- 26 Omit marg. ⁶ (Or, "have part therein")
- II. 6 For "the perfect" read "them that are fullgrown"
- 8 For "knoweth" read "hath known"
- 12 For "is of God" read "is from God"
- For "are freely given to us by God" read "were freely given to us of God"
- 13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual words" and omit marg. ⁸
- 14 "natural" add marg. Or, *unspiritual* Gr. *psychical*.
- IV. 8 For "have reigned" read "have come to reign"

APPENDIX

- IV. 9 For "and to angels" read "both to angels" and substitute the present text for the marg.
- 21 For "meekness" read "gentleness"
- V. 10, 11 Let marg. ³ and ⁴ and the text exchange places.
- VII. 6 For "permission" read "concession"
- 21 Let marg. ² ("nay, even if") and the text exchange places.
- 26 For "faithful" read "trustworthy"
- 26 For "the present distress" read "the distress that is upon us"
- 31 For "abusing it" read "using it to the full" and omit the margin.
- VIII. 8 For "of him" read "by him"
- 8 "commend" add marg. Gr. *present*.
- IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "altogether" for the marg.
- 27 "have preached" add marg. Or, *have been a herald*
- XI. 10 Omit marg. ² ("have authority over")
- 19 For "heresies" read "factions" (with marg. Gr. *heresies*.)
- 27 For "unworthily" read "in an unworthy manner"
- XII. 31 Read "And moreover a most excellent way" etc.
- XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg. ² and ⁴
- 18 Omit marg. ⁸ ("but greater than these")
- XIV. 3 For "comfort" read "exhortation"
- 33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]
- XV. 2 Adopt marg. ⁴ for the text (substituting "the word which" for "what").
- 8 For "as unto . . . time" read "as to the child untimely born"
- 19 Let marg. ⁴ and the text exchange places.
- 33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"
- 34 For "Awake up" read "Awake to soberness" and omit marg. ²
- 44, 46 "natural" add marg. Gr. *psychical*.
- 51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

- I. 9 For "answer" read "sentence" (with marg. Gr. *answer*.)
- 15 For "before" read "first"
- 24 Read in the text "for in faith ye stand fast"
- II. 14 Begin a new paragraph with this verse.
- 15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.
- III. 9 For "is glory" read "hath glory" and let marg. ⁴ run
- Many etc. *For if the ministration of condemnation is glory.*
- 18 Let marg. ¹² and the text exchange places.
- Omit marg. ¹² ("the Spirit which is the Lord")
- IV. 3 For "are perishing" read "perish" and put the present text into the marg.
- VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.

APPENDIX.

- XII. 7.** Strike out "*—wherefore*" and add marg. Some ancient authorities read *—wherefore*.

GALATIANS.

- I.** 7 "which is not another *gospel*: only" etc. add the marg. Or, *which is nothing else save that* etc.
 10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"
II. 1 Strike out marg. ² ("*in the course of*")
 16 For "save" read "but" and omit marg. ²
 20 For "yet I live; and yet no longer I" read "and it is no longer I that live" and omit marg. ²
III. 22 For "hath shut up" read "shut up"
 23 Omit marg. ¹ ("*the faith*")
 24 For "hath been" read "is become"
IV. 12 For "be" read "become"
 For "I am as" read "I also am become as"
 16 For "because I tell you" read "by telling you"
 19 Substitute a dash for the comma after "you"
V. 1 Substitute marg. ¹ ("*For freedom*") for the text.
 12 For "cut themselves off" read "go beyond circumcision"
 20 Substitute marg. ² ("*parties*") for the text.
VI. 1 "in any trespass" add marg. Or, *by*
 10 "as" add marg. Or, *since*
 11 Let the marg. ("*write*") and the text exchange places.

EPHESIANS.

- I.** 16 For "and which *ye shew*" read "and the love which *ye shew*" and in marg. ² for "insert" read "omit"
II. 2 For "power" read "powers" (with marg. Gr. *power*.)
III. 13 For "ye faint not" read "I may not faint" (with marg. Or, *ye*)
VI. 9 For "both" read "he who is both"

PHILIPPIANS.

- I.** 16 To "the one" etc. add marg. Or, *they that are moved by love do it*
 17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*
 22 Read in the text "*if this shall bring fruit from my work*" with marg. Gr. *this is for me fruit of work*.
 Omit marg. ² ("*I do not make known*")
II. 1 For "comfort" read "exhortation"
 6 For "being" read "existing" and omit marg. ¹
 Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. ²
 14 For "disputings" read "questionings"
 15 For "may be" read "may become"
III. 8 Substitute marg. ¹ ("*refuse*") for the text.
 9 For "of God" read "from God"
 12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg. ¹⁰ for "apprehend . . . apprehended" read "lay hold . . . laid hold on"
 13 For "apprehended" read "laid hold"
IV. 4 Omit marg. ² ("*Farewell*")
 19 For "fulfil" read "supply" [Comp. "Classes of Passages," xiv.]

APPENDIX

COLOSSIANS.

- I. 26 For "from all" read "for"
- II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg. ²
- III. 5 For "Mortify" read "Put to death" and omit marg. ⁴
- 16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

- II. 6 Let marg. ¹ run *claimed authority*, and then let the marg. and the text exchange places.
- IV. 12 For "honestly" read "becomingly"
- V. 23 Omit marg. ² ("appearance")

2 THESSALONIANS.

- II. 2 For "is now present" read "is just at hand"
- 10 For "are perishing" read "perish" with the text in the marg.
- III. 2 Omit marg. ¹ ("the faith")

1 TIMOTHY.

- I. 16 For "hereafter" read "thereafter"
- 18 Substitute marg. ² ("*led the way to thee*") for the text.
- II. 4 Read "who would have all men to be saved"
- 15 Let marg. ¹ and the text exchange places.
- V. 12 For "faith" read "pledge" (with marg. Gr. *faith*.)
- VI. 9 For "desire" read "are minded"

2 TIMOTHY.

- I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption*.
- II. 26 Read "having been taken captive by him unto his will"; and let marg. ² run Or, *by him, unto the will of God Gr. by him etc.*

TITUS.

- I. 2 "before times eternal" add marg. Or, *long ages ago*
- II. 13 Let the text and marg. ² exchange places.
- III. 10 For "A man . . . heretical" read "a factious man"

HEBREWS.

- I. 7 Omit marg. ² ("*spirits*")
- 9 To the first "God" add marg. Or, *O God*
- II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of etc.*)
- 17 For "might be" read "might become"
- III. 9 Let marg. ¹ ("*Where*") and the text exchange places.
- 11 "As" add marg. Or, *So* So in iv. 8.
- IV. 2 Let the text and marg. ² exchange places, reading in marg. "Many ancient authorities" etc.
- 7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.

APPENDIX.

- VI. 1 For "let us cease" etc. read "leaving⁷ the doctrine of the first principles of Christ, let us" with marg.⁷ Gr. *the word of the beginning of Christ.*
- VIII. 9 In marg.³ for "are near to" read "*belong to*"
- VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault with it he saith unto them.*
- IX. 4 Let marg.⁶ and the text exchange places.
- 9 For "parable" read "figure" So in xi. 19. Omit "*now*"
- 14 "the eternal Spirit" add marg. Or, *his eternal spirit*
- 17 Let marg.³ and the text exchange places.
- X. 1 For "they can" read "can" (and for marg.³ read Many ancient authorities read *they can.*)
- 22, 23 Let the text and marg.⁷ exchange places.
- 25 For "the assembling of ourselves together" read "our own assembling together"
- 34 For "ye yourselves have" read "ye have for yourselves" (and omit marg.⁴, letting marg.³ read Many ancient authorities read *that ye have your own selves for a etc.*)
- XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.
- 5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.
- XII. 3 For "themselves" read "himself" (and let marg.⁷ run *Many ancient authorities read themselves.*)
- 17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind in his father" with marg. Or, *rejected (for he found no place of repentance), etc.* Or, *rejected; for . . . of repentance etc.*
- XIII. 18 For "honestly" read "honourably"
- 20 For "the eternal" read "an eternal"
- 24 "They of" add marg. Or, *The brethren from*

JAMES.

- I. 3 For "proof" read "proving"
- 17 For "boon" read "gift"
- III. 1 For "many" read "many of you"
- IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God.*

1 PETER.

- II. 2 In marg.⁹ for "reasonable" read "*belonging to the reason.*"
- V. 2 For "according unto God" read "according to the will of God" (and so in marg.²). Comp. Rom. viii. 27.

2 PETER.

- I. 1 Let marg.⁴ and the text exchange places.
- 7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren.*
- 17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg.⁴
- 18 For "come" read "borne" and omit marg.⁵
- II. 13 For "love-feasts" read "deceivings" and in marg.⁶ read Some ancient authorities read *love-feasts.*

APPENDIX

1 JOHN.

- III. 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)
 V. 18 Substitute marg. ² for the text, and add marg. ³ Some ancient manuscripts read *him*.

2 JOHN.

- 1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

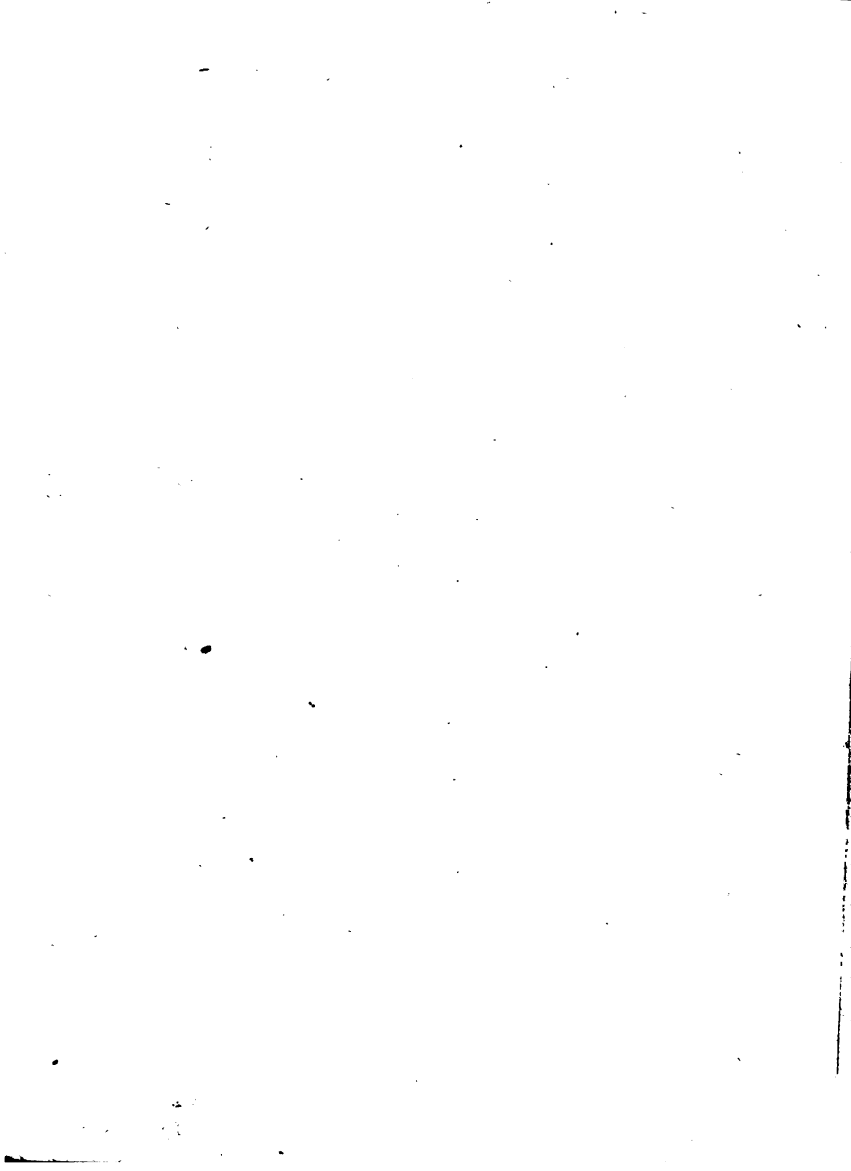
- 4 dele marg. ¹.
 8 For "with the truth" read "for the truth"

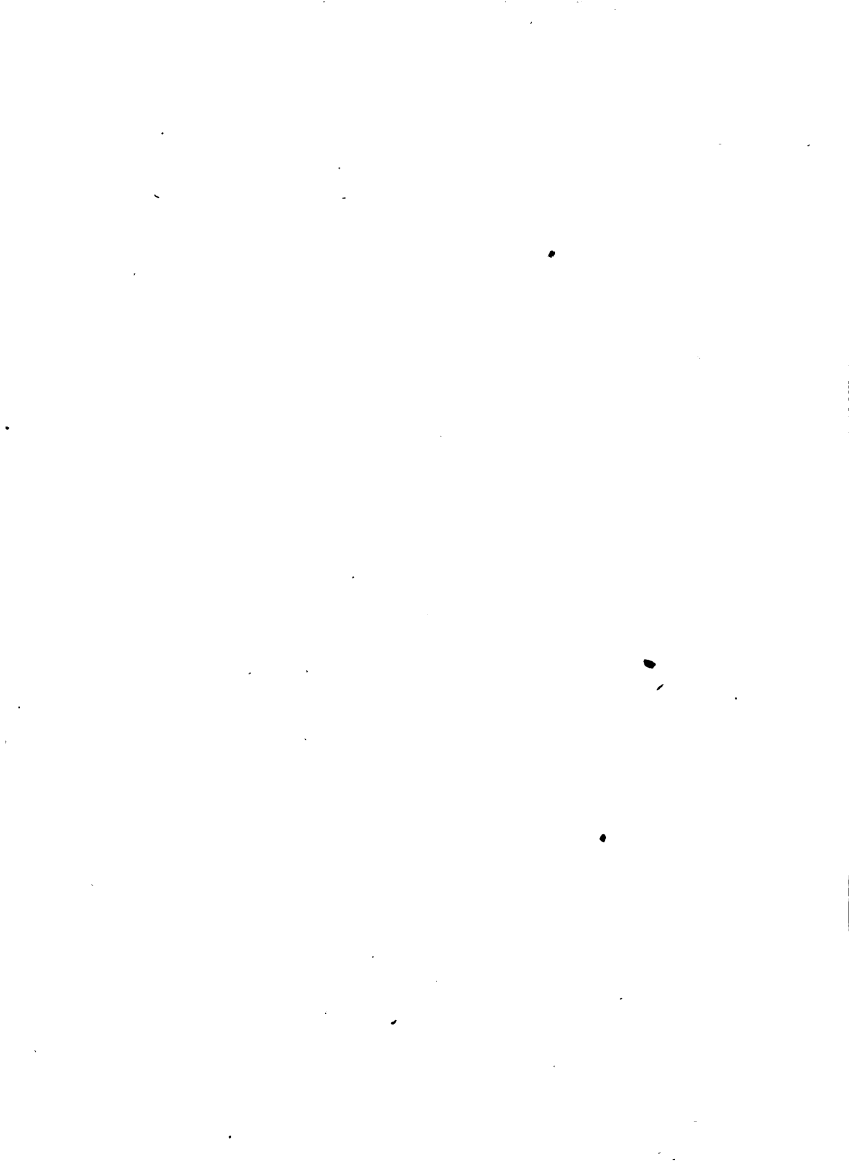
JUDE.

- 1 For "Judas" read "Jude" and add marg. Gr. *Judas*.
 4 For "set forth" read "written of beforehand" putting the present text into the marg.
 22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you*.

REVELATION.

- I. 8 Omit marg. ² ("the Lord, the God")
 13 Omit marg. ³ ("the Son of man")
 III. 2 For "fulfilled" read "perfected"
 IV. 6 "of the throne" add marg. Or, *before* [Comp. v. 6; vii. 17.]
 V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*
 VI. 6 "A measure" etc. add marg. [Instead of marg. ⁴ and ⁵ Or, *A choenix* (i.e. about a quart) *of wheat for a shilling*—implying great scarcity.
 11 For "be fulfilled" read "be fulfilled in number" and then let the marg. and the text exchange places.
 VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)
 X. 6 Substitute marg. ⁴ ("delay") for the text.
 XII. 4 For "stood . . . was . . . was . . . might" read "standeth
 . . . is . . . is . . . may"
 XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.
 8 Let marg. ⁵ and the text exchange places. [Comp. xvii. 8.]
 XIV. 6 For "an eternal gospel" read "eternal good tidings"
 15 For "over-ripe" read "ripe" with marg. Gr. *become dry*.
 XV. 2 For "that come" read "that come off"
 XVI. 9 For "the God" read "God"
 16 "Har-Magedon" add marg. Or, *Ar-Magedon*
 XIX. 15 For "of Almighty God" read "of God, the Almighty"
 XXII. 3 For "do him service" read "serve him"







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